MISCELLANEOUS OBSERVATIONS RELATING TO EDUCATION.

BRITISH MUSEUM

MISCELLANEOUS OBSERVATIONS RELATING TO EDUCATION.

MORE ESPECIALLY AS IT RESPECTS

The CONDUCT of the MIND.

THE SECOND EDITION.

By JOSEPH PRIESTLEY, LL.D. F.R.S.

Quo virtus, quo ferat error.

HORACE.

BIRMINGHAM:
PRINTED BY M. SWINNEY,
FOR J. JOHNSON, No. 72, ST. PAUL's CHURCH-YARD;
LONDON.

MDCCLXXXVIII.

BRITISH MUSEUM

THE

DEDICATION.

TO

SAMUEL VAUGHAN, Esq.

DEAR SIR,

I THINK myself peculiarly happy that, among those persons of whose friendship to me I am desirous of leaving some memorial, *you* are one to whom I can, with universally acknowledged propriety, dedicate this Treatise. A liberal and virtuous education, which it

has been the buſineſs of a great part of my life to ſtudy, and to conduct, it has been your great object to provide for your numerous family, much more than to make proviſion for their decent ſupport, and reſpectable appearance in other reſpects; and a kind Providence has not been wanting to give a very ſignal degree of ſucceſs to your laudable, and well-judged endeavours for that purpoſe.

The opportunities that I ever had of ſeconding your views have been inconſiderable; but the claim of merit in any tutor is very ſmall, when that of the parent is ſo great as yours has been. The mere ardent wiſh of the parent, ſeconded by

by a generous and exemplary conduct in his own ſphere of life, does alone do half the buſineſs; becauſe it ſupplies a conſtant and powerful *motive* to excel, infuſing a right ſpirit, and forming the heart; without which ſcientifical purſuits are ſeldom applied to with ſufficient ardour, and, after all, are inſignificant, if not miſchievous in ſociety.

It is your generous wiſh, Sir, that what you, with great labour and expence, have ſown, in the education of your children, ſhould be reaped by the public; juſtly ſenſible that to live for others, is, without intending it, to live in the beſt manner for ourſelves; though

the public, having been frequently made ſubſervient to views of private intereſt, is often very ſlow in diſtinguiſhing and acknowledging the ſervices of its beſt friends; and therefore patience, and fortitude in bearing calumny, and ingratitude in every form, is the moſt eſſential ingredient in the character of a true patriot.

Here then it is that the principles of chriſtianity come moſt ſeaſonably, and effectually, in aid of thoſe of patriotiſm. The mere *man of this world* cannot eaſily think that to be a ſufficient recompence which he ſhall never live to enjoy, and what will be a tribute paid to his *memory* only. His views, therefore,

fore, will generally be narrow and confined, compared with thoſe of the *chriſtian*, whoſe views habitually extend to the remoteſt periods, whoſe religion inculcates even love to enemies, meekneſs under reproach, and a patient ſuffering of all kinds of injuries. He ſees, moreover, that it is the uſual plan of Providence, that the moſt ſubſtantial and laſting *good*, that of which men have, at length, the deepeſt ſenſe, and the moſt perfect enjoyment, ſhould be the reſult of *evil*; and he believes that, though all virtue, public and private, is attended with a ſufficient reward in this life, it ariſes chiefly from the conſciouſneſs of having done our duty; but that the only day of

proper

proper and ample *recompence*, is *the reſurrection of the juſt.*

Wiſhing you and Mrs. VAUGHAN the long continuance, and perfect enjoyment, of the unremitted attention which both of you have given to all the duties of your ſtation, eſpecially reſpecting the judicious care of your large and promiſing family, I am,

Dear Sir,

Your moſt obliged

humble ſervant,

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J. PRIESTLEY.

CALNE,
Jan. 1778.

THE

PREFACE.

THE obſervations contained in this work were written at different times, as particular occaſions ſuggeſted, and not with any deſign of compoſing a regular treatiſe on the ſubject. They are either ſuch as I imagined not to have been ſufficiently attended to by preceding writers, or to be calculated to apprize parents of the danger of ſeveral modern, and, I fear, prevailing notions, the abſurdity of which is, I am confident, demonſtrable both from a juſt theory of the human mind, and from univerſal experience. I ſhall not, in this preface, enter into particulars. My reaſons againſt what I diſapprove, and in favour of a different practice, will ſpeak for themſelves in their proper places. I write from the full conviction of my own mind, both with reſpect to the *truth*, and the *importance* of my obſervations.

Much

Much has been written about education of late years: But ſeveral of the writers appear to me never to have had much, if any thing, to do in the *conduct* of it, and to have given but little attention to the real influence of it in life. It is my fault if I have not formed a better judgment; having had the beſt opportunities for making obſervations, in conſequence of having been engaged, at different times, in conducting almoſt every part of education, both in a public and private way.

I alſo think it a capital advantage, that my reflections on this ſubject have been aided by a view to Dr. *Hartley's Theory of the Human Mind*, which refers all the phenomena of it to the influence of *aſſociation of ideas*, a principle of immenſely extenſive application, both theoretical and practical. This theory will, I am confident, be found to be a moſt excellent guide in the conduct of the human mind, both with reſpect to education, and every thing elſe on which our improvement and happineſs depend. Alſo, at the ſame time that the maxims ſuggeſted by it are, in the higheſt degree, important, the reaſons on which they are founded are exceedingly obvious, ſo as readily to approve themſelves

ſelves to any perſon who ſhall ſerioufly and coolly attend to them: It is neceſſary, however, that he who gives a judgment on this ſubject be a perſon of ſome age and experience. Otherwiſe, with the beſt underſtanding in the world, he will want proper *data* on which to form a judgment, and will only be more apt to be carried away by a ſpecious and fallacious hypotheſis.

Before a deciſive judgment is formed of the maxims I have contended for in this treatiſe, it ſhould more eſpecially be conſidered, as a fundamental preliminary, that the chief and proper object of education is not to form a *ſhining* and *popular* character, but an *uſeful* one, this being alſo the only foundation of real happineſs; and that there are circumſtances in which it may be neceſſary that a truly great and valuable man be the moſt unpopular of all men.

Shining accompliſhments are but of ſecondary conſideration, being valuable only in proportion as they come in aid of qualifications that render a man happy in himſelf, and uſeful to others. To *pleaſe* is, indeed, generally uſeful, in order to *profit* men; but this, like moſt other general maxims, admits of many exceptions, ſuch as we

ſee

ſee in the hiſtory of many truly wiſe ſtateſmen, but more eſpecially thoſe eminently wiſe and good men, to whoſe labours and riſques we are indebted for inſtruction in the important articles of morality and religion, both heathens and chriſtians.

The great end of *education*, if it correſpond to the great end of *life*, is by no means advancement in the world, but to inculcate ſuch principles, and lead to ſuch habits, as will enable men to paſs with integrity, and real honour through life, and to be inflexibly juſt, benevolent, and good, notwithſtanding all the temptations to the contrary from the example of the age we live in. To *comply with the world*, and in conſequence to be the idol of it, is an eaſy thing in compariſon with this; but then the advantage derived from nobly withſtanding the prevailing vices and errors of the age are infinitely more ſolid and laſting. This conduct makes a man ſatisfied with himſelf, it generally enſures the gratitude of a more enlightened poſterity, and, above all, the favour of God, and a happy immortality.

A man who lives to any purpoſe, muſt have *one object*, and preſerve a *conſiſtent character*. When a man's

a man's attention is diſtracted with a multiplicity of views he never ſucceeds in any, or never enjoys the ſucceſs he may occaſionally meet with. But with conſiſtency of character, and uniformity of conduct, ſucceſs is almoſt infallible. Any man, for inſtance, may be *rich*, if he will be content to have no other object; but he cannot always get money, and enjoy pleaſure; he cannot always be wealthy, and reſpected; and leaſt of all can he always be rich, and honeſt. Alſo, any man of a common capacity may make himſelf maſter of any one branch of knowledge: He may be an acute grammarian, or critic, a good natural philoſopher, an able chymiſt, a ſkilful naturaliſt, a learned lawyer, or a profound metaphyſician; or a man of very diſtinguiſhed abilities, and great leiſure, may, at different times attend to a variety of things, and make ſome figure in each of them: But, in general, one literary purſuit muſt be ſacrificed to another. So alſo in the *arts*, a firſt-rate muſician cannot be, at the ſame time, the firſt ſtatuary, the firſt painter, or the firſt player; though there are few who may not be with the foremoſt in ſome or other of the arts, if their attachment to it be ſuch, as that they ſhall give almoſt their whole time and attention to it.

In

In like manner, if a man's great object be the *purſuit of truth*, and the *practice of virtue*, he may depend upon ſucceſs, and will enſure the proper reward of ſuch a conduct; provided he have no other object to divert him from his purſuit, and obſtruct him in it. But he muſt not be diſappointed, or chagrined, if, together with virtue and knowledge, and in his endeavours to promote them, he do not get *rich*, or become *popular*.

Let us, therefore, be ſatisfied if we can make our children good men, and truly valuable members of ſociety, whether the reception they meet with in the world be favourable or unfavourable. If, however, their friends be few, they will be the more *cordial*, and contribute more to the real enjoyment of life. Indeed, their happineſs in all reſpects will be more in *reality*, than in *appearance*; as that of the world is more in appearance, than in reality; and this excluſive of all reſpect to any thing in *futurity*, in compariſon of which, however, every thing elſe is little and inſignificant.

I ſhall be happy if the following obſervations contribute, in any meaſure, to give parents theſe

juſt

juſt views with reſpect to the education of their children, or their own conduct in life. They are certainly fundamental, though too apt to be overlooked in both. This muſt be my apology for ſuffering myſelf to be drawn in, inſenſibly, to ſay ſo much in this ſtrain, after what I have advanced to the ſame general purpoſe in the work itſelf.

The *Conſiderations for the Uſe of Young Men* was printed in a ſmall and cheap form, for the convenience of a more eaſy and general circulation. It relates to a ſubject of ſuch particular importance to *youth*, that I thought it could not be improper to inſert it in this work.

To the former edition of theſe *Obſervations* was added *An Eſſay on a Courſe of liberal Education for Civil and Active Life*; with *Syllabuſſes of the Lectures on Hiſtory, &c.* But that *Eſſay* being now prefixed to the *Lectures* themſelves juſt publiſhed, it is omitted here.

BIRMINGHAM,
March, 1788.

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OBSERVATIONS
ON
EDUCATION.

SECTION I.

Of NATURAL *and* ARTIFICIAL *Education.*

IT is a happy reſult of the conſtitution of our natures, that, in time, we adapt ourſelves to any ſituation in which we are placed. The circumſtances in which we are, and the influences to which we are expoſed, neceſſarily exerciſe that patience and fortitude, that ingenuity and addreſs, which are of uſe to us; and by the exerciſe which is given to thoſe diſpoſitions and qualifications, they become cultivated and improved to ſuch a degree as our occaſions require. In other words,

there is a ſufficient proviſion in *nature* for the education of mankind, provided that ſufficient time be allowed for the purpoſe. But life is ſo ſhort, and the occaſions of great exertion (on which the happineſs of individuals, and of ſocieties, eminently depend) are ſo few, that it is adviſable not to depend upon experience only; becauſe the knowledge we acquire by that means may come too late. We, therefore, endeavour to anticipate the courſe of nature, by giving employment to thoſe mental powers which we wiſh to have cultivated ſooner than the real buſineſs of life would do it, in accuſtoming young perſons to think and act in a manner ſimilar to their deſtined courſe of thinking and acting when they ſhall enter the world at large. It is like learning to fence before a man comes to fight in good earneſt.

Moreover, by *art* we not only anticipate the courſe of *nature*, but may communicate

municate knowledge in an eaſier, becauſe a more *regular* method than nature employs. Her leſſons are generally given at random, as the occaſions from which they ariſe happen to occur; whereas a perſon who is himſelf perfectly maſter of any branch of knowledge, may contrive, by an eaſy gradation, in inſtructing others, to make one leſſon facilitate the learning of another; ſo that the whole art or ſcience ſhall be attained with more eaſe, and in much leſs time, than it could otherwiſe have been done.

Indeed, without theſe advantages, no man, in this advanced age of the world, could poſſibly attain to what would be called even a mediocrity in improvements, and muſt fall prodigiouſly ſhort of the eminence to which great numbers now attain. But by means of art we are not only enabled to go far beyond that low mediocrity in every thing, to which nature alone would train mankind, but the

whole human ſpecies is put into a progreſſive ſtate, one generation advancing upon another, in ſuch a manner as that no bounds can be ſet to the progreſs. And this progreſs is not *equable*, but *accelerated*, every new improvement opening the way to many others; ſo that as men a few centuries ago could have no idea of what their poſterity are at this day, we are probably much leſs able to form an idea of what our poſterity will attain to as many centuries hence.

Every addition that is made to the common ſtock of art or ſcience is the effect of ſlow trial and experiment; but what a man attains to by the ſtudy and labour of his whole life he may communicate to another in a few days or hours. Nay, the more real knowledge men acquire, in a ſhorter time may an uſeful and comprehenſive view of it be communicated; ſo as to enable another perſon to make farther diſcoveries. Becauſe, the greater

progreſs

progreſs we make in the analyſis of nature, the nearer we come to firſt and ſimple *principles*, and in fewer general propoſitions may the whole be compriſed.

But though the teaching of nature is *ſlower* than the teaching of art, it is more *effectual*, becauſe the actual experience of a thing is more ſenſibly *felt*, and conſequently makes a deeper impreſſion than the mere *idea* of it. Thus one real wound, received in fighting, will make a man much more *attentive*, and *alert*, to avoid the like danger for the future, than having the ſame part touched many times with a foil. And when art has done its utmoſt, it muſt be left to nature and experience to confirm and perfect us in the leſſon. By hearing a point debated in earneſt, as in parliament, and by obſerving the whole progreſs of any propoſal till it paſs into a law, a perſon will attend more cloſely to it, and therefore be in the way of gaining a more perfect know-

ledge of every thing relating to it, eſpecially if he himſelf be a party concerned, than he could do by hearing the merits of it diſcuſſed in college exerciſes.

As the moſt effectual diſcipline of the mind is that of *experience*, it ſhould, by all means, be called in to the aid of precept and admonition, whenever it can be applied with advantage, that is, in all caſes in which there is ſufficient time for the effect. Children have no idea of fear, or apprehenſion of evil, but in conſequence of receiving hurts. In this caſe, their own feelings make them attend to the *cauſe* of what they ſuffer, and put them upon their guard againſt receiving the like harm for the future; and without this no admonition will ever teach them prudence or caution. Afterwards, indeed, having experienced the benefit of liſtening to the advice of their friends, but never before, they begin to take it for granted, that there is ſome good reaſon for

for their admonitions, and they are often governed by them implicitly; but ſtill, if the circumſtance of a caſe be altogether, or in a great meaſure, new, or not very ſimilar to other caſes, in which they have found the benefit of advice, it will ſeldom be ſufficient for the prevention of evil.

Upon theſe principles it will appear to be a fooliſh tenderneſs, to guard children and young perſons from receiving ſmall hurts, by falls, &c. for they will learn more uſeful caution from one ſingle hurt, than from all the admonitions in the world. It is neceſſary, however, to have recourſe to admonition, or even abſolute reſtraint, where life or limbs are in danger; becauſe, if the miſchief ſhould happen, it will be too late for them to profit by it, as an example for their inſtruction in future.

The ſame rule may, with equal juſtice, be applied to the conduct of the mind.

That

That degree of vanity, &c. which can occaſion no very laſting or irremediable evils, had better be left to correct itſelf, by the actual experience of ridicule, and other inconveniences which naturally attend it, than by ſuch an exceedingly ſtrict attention, as ſhould entirely prevent the exceſſes of ſuch natural paſſions. For in conſequence of having felt nothing of the pungency of ſhame or diſgrace in early life, and in ſmall things, they will be more in danger of incurring it in greater, and ſo late in life, as that the effects of it ſhall be irremediable.

Other extravagances of youth, which are not of an immoral nature, had better, in many caſes, be connived at, till they, in like manner, correct themſelves, than by an officious and unſeaſonable interpoſition, be ſo far prevented, as that young perſons ſhall be in more danger of running into ſimilar extravagances, when it will be too late to repair the injury which they

they may receive from them. Nature has wiſely provided, that we ſhould not ſtand in ſo much need of artificial education, as is ſometimes imagined; and true wiſdom will not take too much out of the hand of nature.

SECTION II.

Of the OBJECTS *of Education, and their relative* IMPORTANCE.

THE general object of education is evidently to qualify men to appear to advantage in future life, which can only be done by communicating to them ſuch *knowledge*, and leading them to form ſuch *habits*, as will be moſt uſeful to them hereafter: and in this *the whole of their future being*, to which their education can be ſuppoſed to bear any relation, is to be conſidered.

If

If I knew that my child would die when he had attained to the age of five or ſix years, and that his exiſtence would then terminate, I ſhould certainly make no proviſion reſpecting him for any thing beyond that term, but endeavour to make him as happy as I could during the ſhort period in which he could enjoy any thing. I would, for the ſame reaſon, provide for him only, ſuch gratifications as his infant nature was capable of.

Again, if I knew that he would attain to the age of manhood, but that then his exiſtence would not be prolonged any farther, I ſhould endeavour, as well as I could, to qualify him for acting ſuch a part as would be uſeful to himſelf and others in that period, but ſhould never think of extending my plan ſo far as to enable him to paſs a comfortable *old age*, a term of life to which I knew he never would arrive.

For

For the ſame plain reaſon, a man who believes that the whole period of his own exiſtence, and that of his offſpring, is confined to the preſent life, would act very abſurdly if he ſhould train up his children with a view to a future life, except ſo far as he ſhould think that ſuch a farther, though a chimerical object, might be ſubſervient to his proper conduct in the preſent life.

Theſe are obvious conſiderations, which ought to have their weight with all rational beings; and according to them, the mere *man of the world* muſt allow, that a *chriſtian*, who, as ſuch, believes that himſelf and his offſpring are deſtined to exiſt in a future life, and that the principles and habits that we form here have a deciſive influence on our happineſs hereafter, would act irrationally, if he did not uſe his utmoſt endeavours to give his children ſuch principles and habits, as would ſecure to them an intereſt

tereſt in a future world. Such a regard to the principles of truth, of right, and of virtue, as would lead a man to be a martyr to them, would be abſurd in an unbeliever; becauſe he would ſacrifice his *all* for no real advantage; but it would be moſt *wiſe*, and therefore *right*, in a chriſtian, who believes that ſuch a glorious ſacrifice, and the diſpoſition of mind that leads to it, would ſecure him an everlaſting recompence in a future ſtate. Moreover, ſince a chriſtian regards this life, principally, as it is ſubſervient to another, which is of infinitely more value, he muſt conſider the duties of religion as the *firſt* thing to be attended to by him, and muſt be taught to diſregard all authority that would enjoin upon him a conduct which would be detrimental to his greateſt and ultimate intereſt; becauſe he will gain more by his ſteadineſs in his regard to a higher authority, than he can loſe by oppoſing an inferior power.

The

The firſt thing, therefore, that a chriſtian will naturally inculcate upon his child, as ſoon as he is capable of receiving ſuch impreſſions, is the knowledge of his Maker, and a ſteady principle of obedience to him; the idea of his living under the conſtant inſpection and government of an inviſible being, who will raiſe him from the dead to an immortal life, and who will reward and puniſh him hereafter according to his character and actions here.

On theſe plain principles I heſitate not to aſſert, as a chriſtian, that *religion* is the firſt rational object of education. Whatever be the fate of my children in this tranſitory world, about which I hope I am as ſolicitous as I ought to be, I would, if poſſible, ſecure a happy meeting with them in a future and everlaſting life. I can well enough bear their reproaches for not enabling them to attain to wordly honours and diſtinctions; but to have been

been in any meaſure acceſſary, by my neglect, to their *final perdition*, would be the occaſion of ſuch reproach and blame, as would be abſolutely inſupportable.

If we would form an eſtimate of other objects of purſuit according to their importance, it will be evident that thoſe which are neceſſary for *ſubſiſtence* are of the firſt conſequence, becauſe life muſt be ſuſtained in order to *any* courſe of conduct. Thoſe perſons, therefore, who have no other means of ſubſiſtence, muſt be inſtructed in ſuch *arts* as will enable them to ſupport themſelves to the moſt advantage. General rules reſpecting ſuch plans of life will be given hereafter.

Suppoſing a man's circumſtances to be ſuch, as that he has no occaſion to attend to this conſideration with reſpect to his children; being able to provide for their ſubſiſtence, and reputable appearance in the world, independent of their own induſtry,

duſtry, the only thing to be attended to is to train them up to ſuch purſuits as will qualify them to be moſt *happy in themſelves*, and moſt *uſeful to others;* though, conſidering the inſtability of all human affairs, it ſhould ſeem prudent, in moſt caſes, that every perſon be taught ſome art, by which he may be able to maintain himſelf in caſe of a reverſe of fortune.

Now the firſt thing to be attended to by every perſon of large landed property, and who, as is uſual, lives upon part of his own eſtate, is the cultivation of it in the moſt perfect and ornamental manner. This, without being more laborious than ſhall be perfectly agreeable to a man's ſelf, will ſupply him with a conſtant motive for *exerciſe* and *employment*, without which it is not in the conſtitution of our natures that any perſon ſhould enjoy good health or ſpirits; and without this life is ſo far from being of any value, that it is a burden.

The

The high and beautiful culture of the earth is alſo a very good object for the exerciſe of a man's judgment and taſte, and a natural ſubject of laudable pride, the effects of it being conſpicuous in the neighbourhood, to all viſitors, and even to travellers, who eaſily know when they are near the reſidence of a man of fortune, taſte, and ſpirit.

This employment is adapted to every perſon of fortune without diſtinction, requiring no extraordinary genius or ability. Of *ſcientifical purſuits*, I have no ſcruple to ſay, that the moſt liberal, the moſt honourable, the happieſt, and what will probably be the moſt ſucceſsful employment for a perſon of fortune, is the *ſtudy of nature*, including the two branches of it, *natural hiſtory*, and *natural philoſophy*; and, therefore, that to this great object a principal attention ſhould be given in the education of every perſon who can ſupport himſelf without any profeſſion,

and

and who has the neceſſary means of applying to theſe purſuits. And this is far from being inconſiſtent with any other ſtudy or purſuit that may be thought proper for his rank and ſtation in life. A very few plain conſiderations will be deciſive in favour of this concluſion.

The proper ſtudy of any claſs of beings is, certainly, thoſe *objects*, and thoſe *laws*, by which themſelves are moſt affected, and on their acquaintance with which their well-being principally depends. Now all the *arts* of human life, from the exerciſe of which is derived every thing that tends to the ſecurity and happineſs of mankind, depend upon a knowledge of thoſe *powers of nature* with which we are converſant; and the only poſſible way of increaſing the conveniencies of human life, of guarding againſt the inconveniencies to which we are ſubject, and of enlarging the powers of man, is a farther acquaintance with the

powers of nature, of which we are, thereby, enabled to avail ourſelves.

The *culture of the ground*, from which we derive our immediate ſupport, all that we are enabled to do by means of the ſeveral *metals*, on which almoſt every thing relating to civilized life depends; *architecture*, by which we provide ourſelves commodious and elegant habitations; *navigation*, by means of which we are ſupplied with the commodities of diſtant countries; the buſineſs of *fortification* and *war*, by which we are enabled to defend ourſelves, or annoy others; together with a thouſand articles of inferior note, by which we procure ourſelves particular advantages, and ſave the labour of men, by employing the powers of the wind, water, &c. and ſecure ourſelves againſt many of the accidents of life, even the deſtructive power of lightning itſelf, not to mention what relates to the cure of the *diſeaſes* to which we

are ſubject; are all derived from an acquaintance with the *laws of nature*, or, in other words, from our knowing the conſequences of placing things in given ſituations. The great ſuperiority of modern over ancient times is owing to our greater knowledge of nature; and the certain conſequence of the increaſe of natural knowledge, will be as great a ſuperiority of future times over the preſent, as that of the preſent over the paſt. It is a great advantage attending this ſtudy, that every new diſcovery ſerves as a key to many more, of a ſimilar nature.

Here, then, is an immenſe and boundleſs field open to all who have *leiſure*, and the neceſſary *means* of cultivating it, in which there is a moral certainty of conſiderable ſucceſs, and every inſtance of which will redound to the emolument of our ſpecies. And of whom may mankind expect an application to thoſe purſuits which terminate in the common good of

the ſpecies, but of thoſe whom Providence has exempted from the taſk of maintaining themſelves by their labour? Since others till the ground, and do all the drudgery of life for them, they ought, in return, to employ their time and fortune for the common benefit.

Beſides, this is more immediately the buſineſs of the rich, as their fortunes beſt enable them to avail themſelves of ſuch advantages and conveniencies as a farther knowledge of nature may bring within our reach; ſo that the power of extending this moſt valuable branch of knowledge, and that of reaping the principal benefit of it, are equally theirs. And theſe ſolid advantages, derived from natural knowledge, are diſtinct from the pleaſure and *amuſement* that will occaſionally reſult from thoſe ſtriking and beautiful appearances which natural philoſophy can furniſh, and which alone are an inexhauſtible ſource of rational entertainment. This

This field of uſeful purſuit is by no means confined to men of great genius. In fact, men of common *good ſenſe* and ſufficient *induſtry* have generally diſtinguiſhed themſelves the moſt in this way; and the hiſtory of philoſophy ſhews, that the moſt valuable diſcoveries have been made in ſuch a manner as reflects honour on the *patient attention*, rather than on the *penetration* of the authors.

In theſe purſuits, more eminently than in any other, may a man find that perpetual and encreaſing *variety* which is one of the greateſt charms of human life, and no time or ſeaſon is improper for them. Summer or winter, ſunſhine or rain, have each their peculiar advantages; ſo that no man who has a proper taſte for theſe purſuits will ever have reaſon to complain that his time hangs heavy on his hands, which is the greateſt ſource of unhappineſs to perſons of large fortune, who are exempt from the com-

mon, but, generally, enlivening cares of life.

Political knowledge, or an acquaintance with thoſe regulations which moſt eminently contribute to the happineſs of ſociety, is, in fact, a branch of philoſophical knowledge, and is therefore very far from being inconſiſtent with any other branch of it. But the *application* of this branch of knowledge, eſpecially in ſuperintending the greater parts of the machine of government, in any country of great extent, is a ſphere of action which (though every man ought to hold himſelf in readineſs for, in proportion to the chance that his rank in life gives him for being called to it) in its own nature, muſt be very uncertain. Even in large ſocieties only a very few perſons can poſſibly have employment of this kind, and ſo eager have men always been in this career of ambition, that the vexations attending it are ſuch as nothing but the ſame ſpirit of ambition

ambition could enable a man to ſupport; and thoſe who really do their country the moſt eſſential ſervice, and reap any honour from it in their life-time, are very few indeed. In general, the truly honeſt ſtateſman is ſure to be abuſed, and generally ruined by the arts of the diſhoneſt, who ſcruple not to fight with ſuch weapons as the upright man cannot uſe himſelf, and therefore cannot ſufficiently guard againſt in others.

On all accounts, therefore, liberal philoſophical ſcience ſhould be conſidered as the proper and general purſuit of the man of fortune, who thereby does not ſeclude himſelf from ſociety, but is always ready to ſerve it in the moſt important reſpects, whenever he is properly called to it. Such a man lives with honour and happineſs at home, as Cincinnatus at his plough, and is not, on that account, the leſs, but the better qualified to render his friends, or his country, any other of thoſe ſervices which

which the few are qualified to confer upon the many.

In the preſent ſtate of things, at leaſt in this country, there are ſo very few who are duly apprized of the nature or value of philoſophical purſuits, that thoſe men of fortune who ſhall apply to them with proper ſpirit themſelves, or who even patronize them in others, may be ſure of acquiring a very great, and probably an unenvied diſtinction; which will be found to have its weight with the truly wiſe and worthy, in eſtimating the dignity and importance of a character for any other great purpoſe.

Laſtly, it is the greateſt recommendation of theſe ſtudies, that when they are conducted in a proper manner, ſo as, indeed, to be moſt ſucceſsful, they tend, in an eminent degree, to promote a *ſpirit of piety*, by exciting our admiration of the wonderful order of the Divine Works and

Divine

Divine Providence; marks of conſummate wiſdom and perfect goodneſs perpetually obtruding themſelves upon the mind in the courſe of theſe purſuits, and inſpiring the ingenuous heart with the moſt profound ſentiments of reverence, love, and confidence. Theſe ſentiments, ſufficiently impreſſed, exalt our natures to the higheſt dignity and happineſs of which they are capable, and diffuſe a pleaſing and uniform ſerenity over every ſcene of life. They diſpoſe a man to behave with propriety and honour here, and give the beſt founded hopes of the continuance and increaſe of this ſolid felicity, through endleſs ages, in a better ſtate hereafter.

I mention this ſubject in treating of Education, becauſe I conceive it to be of importance that a taſte for experimental philoſophy be acquired pretty early; and it is a thing of ſuch a nature, that, with proper judgment in the teacher, it may

may be entered upon as early as almoſt any thing whatever, in the whole compaſs of education. To ſpeculate concerning the *cauſes of natural appearances*, is, at all times, the proper employment of the human mind; it is more or leſs the buſineſs of every day to almoſt every body; and to be able to account for ſuch appearances, and reduce them to general rules, is, in all caſes, a very high ſatisfaction: and ſome of the moſt ſtriking and pleaſing appearances in experimental philoſophy are ſuch as may be made as perfectly intelligible, I may almoſt ſay to a child, as to a man.

There is alſo another advantage almoſt peculiar to natural philoſophy, and in which it differs moſt remarkably from mathematics, which is, that it is of little conſequence where we begin; for though there are many articles that require a conſiderable degree of previous knowledge, there are alſo many others which

which require little or none; and the the connection of which with other particulars, in a general ſyſtem, does not need to be regarded till afterwards.

Beſides, if ſome general knowledge and taſte for theſe ſtudies be not acquired early, and eſpecially if it be deferred till a perſon be entered upon ſome regular plan of life, in mature age, it is hardly poſſible that he ſhould ever be made ſenſible of the real value and importance of them; and the whole buſineſs of experimental philoſophy, inſtead of being conſidered as a moſt rational, uſeful, and honourable purſuit, will be treated as nothing more than a particular ſpecies of *amuſement*, and barely excuſable in perſons who have no ſerious buſineſs to employ themſelves about. To argue with ſuch perſons, or to inſtruct them, is equally too late.

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As to *natural hiſtory*, or the general knowledge and claſſification of the various ſubſtances that the earth contains, the various plants that it produces, and the animals that live upon it, it is a ſpecies of knowledge that certainly cannot be entered upon too early. It is, in fact, only learning the *names of things*, but in ſuch a manner as is an excellent and neceſſary introduction to the philoſophical inveſtigation of their powers and uſes. On theſe accounts, a well-ſtored and well-arranged collection of natural hiſtory, is abſolutely neceſſary to be at hand during the whole courſe of the education of a perſon of rank and fortune.

The ſtudy of *human nature*, and of *human laws*, and *government*, is another moſt important and diſtinct object of attention, in a courſe of liberal education. By natural philoſophy we mean the knowledge of the external world, but by moral philoſophy, we mean the knowledge of the

ſtructure

ſtructure of our own minds, and its various affections and operations, of which it muſt be acknowledged that very little is yet known, but into which we begin to get ſome light, eſpecially from the obſervations of Mr. Hobbes, Mr. Locke, and, above all, Dr. Hartley. This knowledge of human nature is the proper groundwork of every thing that is called *political knowledge*, or a knowledge of the intereſts and conduct of men as connected in ſociety; or the terms on which men muſt live together ſo as to derive the greateſt benefits, and ſuffer the leaſt inconvenience, from their connection.

To ſolve every problem of this nature, we muſt, however, not only conſider what we find, by experience and obſervation, to be the *preſent ſtate* of ſociety, but we muſt collect facts, and *data* from the *hiſtory of paſt ages*, which is an immenſe field of ſpeculation, affording the richeſt materials to thoſe who have ſkill

to

to apply them to their proper uſes. In this courſe of ſtudy, there is an obvious propriety in giving our principal attention to the hiſtory and laws of our own country.

Of thoſe employments by which it is propoſed to gain a *ſubſiſtence*, thoſe are certainly to be preferred in which our labours to ſerve ourſelves are, at the ſame time, moſt ſubſervient to the good of others; becauſe ſuch employments tend to enlarge our benevolence, and enoble our minds; whereas thoſe employments in which our gains are immediately and neceſſarily connected with the loſs of others, tend to debaſe the mind, by generating envy, jealouſy, and hatred. Again, of thoſe employments in which we equally ſerve ourſelves and others, thoſe are to be preferred which give the greateſt ſcope to the intellectual faculties, and enlarge the comprehenſion of the mind; ſuch as thoſe which are uſu-

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ally called the three liberal profeſſions of *Theology*, *Medicine*, and *Law*.

Of theſe three, that of *Theology* is unqueſtionably entitled to the firſt degree of conſideration, becauſe it reſpects the moſt important intereſts of mankind, and is therefore perpetually reminding the profeſſors of it of their own moſt important intereſts. Beſides, the things about which the chriſtian miniſter is converſant are infinitely *various*, as well as *ſublime*; every branch of uſeful ſcience contributing, in proportion to its value, to form his character, and train him up to excellence in his profeſſion. But it is eſſential to this profeſſion, that a man enter upon it with juſt views, and always preſerve upon his mind a proper ſenſe of its nature and importance, and eſpecially that he preſerve his mind from an attachment to ſordid intereſt. Otherwiſe, there will be a perpetual diſcordancy between his temper and profeſſion; and

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being one thing, and *teaching* another, he will ſink into deſerved contempt, and be as miſerable as, with a right turn of mind, and with his heart in his work, he would have been happy.

The profeſſion of *Medicine* bears ſome analogy to that of theology; this being calculated to eſtabliſh the health of the body, as that the health or ſound ſtate of the mind; and it has a particular and intimate connection with ſtudies and purſuits of a philoſophical nature; though much buſineſs of this, or of any other kind, will hardly allow a man to do much in *original experiments;* and therefore we hardly find an inſtance of a phyſician, or ſurgeon, whoſe buſineſs has been very conſiderable, and gainful, diſtinguiſhing himſelf greatly by philoſophical diſcoveries.

The profeſſion of the law, I cannot help conſidering as much inferior, in real value

value and importance, to either of the other two, eſpecially with reſpect to the *diſcipline of the mind.* This profeſſion has no particular connexion with any branch of philoſophical ſcience; and when taken in its utmoſt extent, requires hardly any other knowledge beſides that of hiſtory, and indeed little more than the hiſtory of one particular country; and the habit of pleading indifferently, *for*, or *againſt right*, muſt neceſſarily be hurtful to the mind, and tend to make it indifferent to truth and right in general; juſt as the practice of acting, and aſſuming any character at pleaſure, is unfavourable to uniformity, ſteadineſs, and uprightneſs in a man's own character. And when this indifference to truth and right is produced, the *accompliſhed lawyer* becomes a moſt dangerous member of ſociety. His talents are at the ſervice of all who will pay the hire of them, and eſpecially of kings and courts, who are able to give the greateſt price, whoſe

wiews are too often unfavourable to the intereſt of the people at large, and who have ſeldom been able to ſucceed in their iniquitous deſigns without ſome aſſiſtance of this kind, as well as that of a military force.

It muſt be acknowledged, however, that an able and truly upright lawyer is a moſt uſeful character in any country, eſpecially, as a guard againſt the knaviſh part of his profeſſion; and there is not in civil ſociety a more reſpectable and valuable character than that of an intelligent and upright *judge*, or *civil magiſtrate;* and though the *practice* of the law for a livelihood be attended with the danger above-mentioned, the *ſtudy* of it is eſſential to any perſon who would ſerve his country in a civil capacity, either as a magiſtrate, or a ſenator.

As to the profeſſion of a *ſoldier*, it is much to be lamented that any ſuch *profeſſion*

feſſion ſhould exiſt. There is, indeed, no greater merit reſpecting civil ſociety, than to hazard one's life for its defence. It is the moſt exalted pitch of real patriotiſm. It is alſo generous in one ſtate to aſſiſt another in its diſtreſs. But when wars become frequent, and conſequently the cauſes of them are ſo *complex*, or ſo *frivolous*, that thoſe who are employed in conducting them cannot be ſuppoſed to engage in them from any *proper principles*; to be a ſoldier is nothing more than to hire one's-ſelf, like a bravo, to kill our fellow-creatures, at the arbitrary pleaſure of another. It is, in fact, to make one's-ſelf the mere inſtrument of ſlaughter and devaſtation, and in point of *real honour* this profeſſion ought not to rank ſo high as that of a common executioner, who is a neceſſary and uſeful member of ſociety.

In the preſent ſtate of European monarchies, a ſoldier is the ſervant of the

prince, and it is by means of *ſtanding armies*, which are always devoted to his will (as he alone has the power of advancing and rewarding them) that they are able to trample upon the liberties of the people. To be a ſoldier, therefore, in the preſent ſtate of things, is to be an *engine of arbitrary power*, and his motto ought to be, the reverſe of the glorious one of Algernon Sydney, *Manus hæc inimica libertati.*

In the life of a ſoldier, there is often ſufficient leiſure for *reading*, and a commanding officer ought to be a liberal ſcholar. It is alſo an advantage to a ſoldier, that, during ſervice, his life is ſufficiently *active.* It alſo requires a ſtrict attention to *punctilio* in behaviour, and what the world calls *honour;* but it is a kind of honour, that is very conſiſtent with great profligacy of character, and with many things that, in ſtrict morality and religion, are highly criminal, eſpecially

cially with reſpect to the female ſex. Upon the whole, the life of a ſoldier, in the preſent ſtate of things, is certainly ſuch as a *chriſtian* would leaſt of all chuſe. We alſo find that, in primitive times, no chriſtian entered voluntarily into the Roman armies.

Of the inferior *arts of life*, thoſe which relate to the *culture of the earth* are the moſt excellent and uſeful. They are, in fact, a branch of natural philoſophy, and are capable of unlimited improvements from a knowledge of the laws of nature reſpecting the mineral, vegetable, and animal kingdoms. The buſineſs of huſbandry alſo ſerves to remind a perſon of his dependance upon Providence, and his gains have no connection with any perſon's loſs. It is the common intereſt of the community to wiſh him well, becauſe, in proportion to his ſucceſs, every member of it enjoys greater plenty.

Manufactures rank next to agriculture, with reſpect to mental advantages; every manufacturer being employed for the good of the community, as well as his own private emolument, his gains having no connexion with other perſons loſſes. But with reſpect to *health*, and conſequently natural *chearfulneſs*, manufactures are unſpeakably leſs deſirable. The confinement and hard labour of the working manufacturers, together with the bad air they often breathe, are very deſtructive. They rear very few children, they ſoon become diſeaſed and infirm, and die long before the term of nature.

On the other hand, merchandize, and eſpecially the buſineſs of buying and ſelling in a ſmall way, in which a man cannot thrive without making conſtant *ſmall gains*, is apt to lead to mean tricks, and taking unfair advantages of the ignorance and ſimplicity of thoſe with whom he has dealings, though in fair trade the buyer and

and ſeller are equally benefitted. A conſtant attention to ſmall gains tends to contract the faculties, and debaſe the temper, though this effect may be counteracted by deep-rooted principles of integrity and religion. But the merchant, whoſe dealings are various and extenſive, will generally have a mind more enlarged than that of a petty trader; and as by his traffic he connects diſtant countries, conveying to each the peculiar produce of the reſt, he is, in an eminent degree, the benefactor of his ſpecies; he has many opportunities of enlarging and improving his mind; and, in fact, many merchants do certainly, together with great opulence, acquire the generoſity of princes, and are foremoſt in all public benevolent undertakings.

The mode of raiſing money by *gaming*, whether at play, as cards or dice, the ſtocks, or in any other mode (where *mere amuſement* is not the object) by which one

one man's gain is directly in proportion to another's loſs, and the advantage is in no ſenſe mutual, I ſcruple not to pronounce abſolutely wrong, and iniquitous. It is a direct method of promoting envy, jealouſy, and hatred; it never fails to give a perſon a diſlike to ſober induſtry, as too ſlow a mode of raiſing money. It therefore frequently prepares thoſe who are unſucceſsful in it for theft and robbery, and the moſt deſperate and fatal courſes, which commonly end in a public execution, or ſuicide.

In this cenſure I am far from meaning to include the buſineſs of *inſurance*; for in this caſe, though the gain of one be the loſs of another, it is, upon the whole, a *mutual benefit;* for it is a real advantage to a man to be able, by means of a certain loſs, that he can well bear, to ſecure himſelf againſt the chance of a loſs that he could not bear.

It has been imagined that the art of gaming, as it is practiſed not at the gaming table only, but at horſe-races, in the ſtocks, &c. though of no uſe in itſelf, and even hurtful in other reſpects, will give a perſon ſkill and addreſs in his tranſactions with men, and eſpecially in the buſineſs of politics. But it has alſo been imagined that playing at cheſs is of uſe to a ſoldier, becauſe the ſtratagems, &c. uſed in that game, bear ſome reſemblance to thoſe uſed in war; and yet it does not appear, from fact, either that able commanders have been generally diſtinguiſhed for their ſkill in playing at cheſs, or that the beſt cheſs-players have therefore made good commanders.

In fact, ingenuity and addreſs in one thing has very little proper connection with ingenuity and addreſs in another. Otherwiſe, every able tradeſman, or artiſt, would make an able philoſopher, or an able ſtateſman. All real ability might

might, no doubt, have been applied *originally* with equal ſucceſs to one purſuit as to another; and where two objects of purſuit have a great reſemblance, the application to one of them may prepare the mind for applying to the other with advantage. But when a man's thoughts have dwelt long on any ſubject, he becomes in time incapable of being what he was originally beſt qualified to be.

Beſides, all that a man can acquire by the practice of gaming is ſuch a low cunning, and a turn for tricking and overreaching, as debaſes the heart, and really hurts the head, with reſpect to any thing great and noble; and it is plain good ſenſe, and an upright, generous meaning, that can alone qualify a man to be a truly great and able ſtateſman, that is, ſuch a one as his fellow-citizens will put confidence in, from a perſuaſion of his having no ſiniſter views, but that he underſtands their intereſts (which in general

general it requires but little ſagacity to find out) and, being truly independent in fortune, and in mind, may be depended upon for a ſteady purſuit of them.

It is alſo to be obſerved, that, let a man's fortune be ever ſo great, it is liable to be exhauſted by the practice of gaming. For the temptation to riſk greater and greater ſums is hardly to be reſiſted, playing for ſmall ſums gradually growing inſipid and diſreputable. And what is a more proper ſubject for corruption than a needy gameſter? It may be depended upon, that no wiſe nation, or wiſe prince, will ever truſt the management of their affairs in the hands of perſons who are ſo improvident in the management of their own.

SECTION

SECTION III.

Of the LATIN *and* GREEK *Languages.*

A CENTURY or two ago, when almoſt every book that was worth reading was in Latin or Greek, all perſons who were educated with a view to improve their minds in any kind of literature, were under a neceſſity of being made thoroughly acquainted with thoſe languages, which have therefore obtained the excluſive title of the *learned tongues*. It was alſo abſolutely neceſſary, in all the intercourſe that men of letters had with each other, to make uſe of Latin both in writing, and converſation, as well as compoſition; modern languages being very little cultivated.

At preſent the ſtate of things is very different. Almoſt all modern languages have

have been much cultivated, and very few men of letters do, in fact, converſe, correſpond, or even write, in any other, at leaſt in this country. So little uſe, however, is made of it for theſe purpoſes, that it is not generally expected; and no man of letters thinks himſelf diſgraced though he ſhould acquit himſelf but very indifferently in any of theſe reſpects. At preſent, almoſt all valuable knowledge is to be found in modern languages, and if a perſon communicates his thoughts to the public, it is in the ſame channel.

This change in our circumſtances ought certainly to make a change in our plans of education, and the only queſtion is, *what* that change ſhould be, and *how far* it ſhould extend. That the ſtudy of the Latin and Greek tongues is ſtill of great importance to perſons of any *liberal profeſſion* cannot be denied; many of the books in which they muſt be converſant being written in them; and though it is true

true that we have tranſlations of every thing that is moſt valuable from them, yet a perſon who has leiſure, and ability, will not be ſatisfied without having it in his power to judge of the accuracy of ſuch tranſlations, and of reading the originals himſelf; eſpecially if they be admired for the excellence of their *compoſition*, which cannot be ſeen in any tranſlation. Beſides, it is abſolutely neceſſary that chriſtian miniſters ſhould be well acquainted with the languages in which the ſcriptures are written. But as *writing Latin* is now of little conſequence, even to a profeſſed ſcholar, it ſeems unneceſſary to inſiſt upon it, in a courſe of *general education*, any farther than it may be thought uſeful in order to a perfect knowledge of the language. For no perſon can read any language well till he can, in ſome meaſure, write it; juſt as a little practice in painting, or muſic, tends greatly to improve the judgment in thoſe arts; but then a little will be ſufficient

for

for this purpoſe. Alſo, nothing more is neceſſary with reſpect to Latin, and eſpecially Greek *verſification*, in a courſe of inſtruction, than to be taught the rules of it. After this, if any perſon have leiſure, and a turn for it, let him make advances by his own application. It can never be worth while to torment a hundred boys with making Latin verſes for the ſake of perhaps one of them, who may chuſe to amuſe himſelf in that way afterwards.

To perſons in trade, or manufacturers, the knowledge of Latin or Greek is certainly of no *direct uſe*; and yet if a man be intended to be any thing more than a mere tradeſman, or manufacturer; if it be wiſhed that he ſpend any part of his time in *reading*, even in his own tongue (which is certainly of the greateſt conſequence to every perſon, even in the loweſt ranks of life, and eſpecially to perſons of any degree of opulence) ſome

inſtruction

inſtruction in Latin is very uſeful. There is ſo much of Latin in the Engliſh tongue, that a very accurate knowledge of the one can hardly be attained without ſome knowledge of the other. Alſo, the learning of one language, and the comparing it with another, is a very uſeful exerciſe, and is an excellent introduction to that moſt important knowledge which relates to the accurate *diſtinction of ideas* which are expreſſed by words. To the want of this I cannot help attributing part of that *confuſion of ideas* that is to be obſerved in the Greek philoſophers, who were perpetually bewildered by the uſe of words; and the greater preciſion of modern philoſophers is owing, in a great meaſure, to this circumſtance, that by the previous ſtudy of languages, and a due attention to the nature and uſe of words, they have been better guarded againſt that kind of deception.

If

If languages be learned at all, it is beſt to apply to them at a time when the mind is not diſtracted with an attention to other things, and when the memory is in a proper ſtate for retaining words. Both theſe circumſtances ſufficiently mark the ſeaſon of youth as the moſt proper for the ſtudy of languages. At the ſame time a judicious tutor will eaſily take an opportunity of communicating much uſeful knowledge of *things*, together with the ſtudy of language. This will depend upon a proper choice of books, and the manner in which they are made uſe of. Hiſtory, natural or civil, morals, mythology, or any thing that a child is capable of underſtanding, may be taught at the ſame time with the language in which the books that treat of them are written. Alſo, in the intervals of learning the language, geography, and ſuch other branches of knowledge as they are capable of being inſtructed in, and which are

not taught from Latin books, may be taught from Engliſh treatiſes.

I prefer Latin to Greek for the purpoſe above-mentioned, becauſe there is more of Engliſh in it, there are more helps for attaining the knowledge of it, and it is much leſs copious, and conſequently more eaſily attained. In common ſchools, therefore, I think it ſtill right, that the immediate object be learning Latin, but that advantage be taken of every mode, and every opportunity, of communicating as much uſeful knowledge along with it as poſſible. It were more eſpecially to be wiſhed, that all boys at grammar ſchools might have acceſs to a good collection of objects of *natural hiſtory*, in order to accuſtom them betimes to diſtinguiſh, and claſs, the ſeveral kinds of ſubſtances that nature furniſhes, and which will neceſſarily, more or leſs, fall under their notice as they come into life. It would alſo be an advantage,

vantage, if they could all ſee at leaſt the more common experiments in *natural philoſophy*. The greater variety of things of this nature that is preſented to the view of young perſons, the better opportunity a tutor will have of diſtinguiſhing their peculiar talents, and of forming a conjecture concerning the walk of life they are moſt likely to make a figure in, and of directing their attention accordingly.

That what I now recommend is both advantageous and practicable, I know, from my own experience in the conduct of a grammar ſchool.

SECTION IV.

Of PRIVATE *and* PUBLIC *Education.*

IF a perſon is to live upon terms of equality with mankind (and there is no man who has not his equals) he ſhould, by all means, be educated, more or leſs, among his equals, or at leaſt be treated with perfect equality by thoſe about him. If, in the whole courſe of a young perſon's education, he be apparently the *chief object of attention*, and he feels himſelf ſuperior to all about him, his tutors not excepted, he will neceſſarily get a habit of giving himſelf improper airs of ſuperiority, and of behaving and converſing in a ſtyle that cannot fail to give offence; which, beſides giving his mind (conſidered in itſelf) a wrong turn, muſt be of great diſſervice to him in life. It is alſo

alſo well known, that the man who is haughty towards his inferiors is generally, in the ſame proportion, cringing towards his ſuperiors; pride and ſervility being the ſame diſpoſition of mind, in different circumſtances.

Now it appears to me to be hardly poſſible to conduct an entirely *private education* in ſuch a manner, as that it will not be attended with the inconveniencies I have mentioned. Indeed, the very circumſtance of perceiving that a man of liberal education, and eſpecially if he be treated on the footing of a ſervant or chaplain, is retained with a view to himſelf only, is not calculated to do the mind of a young perſon any good; ſo that it requires the greateſt addreſs in the parent and tutor both to counteract the effect of it, and to provide that the peculiar advantages of this mode of inſtruction may more than balance this evil tendency; and no advantage attending any mode of

education is comparable to that truly manly and generous diſpoſition, which is acquired by living on terms of perfect equality with others. It moſt effectually precludes that haughtineſs on one ſide, and ſervility on the other, which both debaſes the ſoul, with reſpect to its own feelings and ſelf-enjoyment, and makes a man a leſs amiable, and a leſs valuable member of any ſociety.

On the other hand, it is well known that moſt of our public ſchools in England are in ſuch a ſituation, that a young perſon runs the greateſt riſque of having his morals corrupted in them. The converſation he will often hear in them can hardly fail to give a vicious taint to his imagination, if it does not lead him to contract ſuch early habits of debauchery, as will irreparably hurt his conſtitution, and make his life wretched and ſhort.

Beſides,

Beſides, it will certainly be in the power of a tutor to communicate knowledge to a young perſon with more eaſe and effect, when it is his buſineſs to give conſtant and particular attention to him. In many reſpects, alſo, he will be able to attend to the *diſcipline of his mind*, in a moral view, to more advantage; watching the firſt appearance of every excreſcence, taking the earlieſt and moſt effectual methods of correcting what is amiſs, and bringing forward what is good and promiſing.

Upon the whole, it ſhould ſeem, that the plan of education, which bids the faireſt to anſwer all the uſeful purpoſes of it, muſt be one in which the peculiar advantages of a private and public education ſhould be, as far as poſſible, united; and this might perhaps be, in a great meaſure, effected in ſome ſuch manner as the following.

But

But little inconvenience will ariſe from employing a private tutor for ſome of the earlieſt years of a perſon's life. Afterwards, if it be eaſily practicable, let a number of gentlemen of fortune, whoſe ſons are nearly of an equal age, and equally free from all tincture of vice, and who are all provided with ſeparate private tutors, contrive to bring them often together, ſo as to perform certain exerciſes in common; and let certain honorary diſtinctions be adjudged by ballot, either of the young gentlemen themſelves, or of their tutors. Let theſe rewards be propoſed for ſelect exerciſes a proper time before hand, and let the pupils and tutors equally exert themſelves with a view to it.

SECTION

SECTION V.

Of introducing young Perſons into Company.

THE cuſtom of the preſent age differs conſiderably from that of the laſt, with reſpect to the introduction of children and young perſons into company, the effect of which is not to be overlooked. We now endeavour to give children all the exterior poliſh that they can receive, as ſoon as poſſible; we bring them very early into mixed company, and are proud of their bearing a part in converſation with grown men and women. By this means their *oſtenſible improvements* are ſure to go far before their intrinſic and real ones, and they will always ſeem to have more knowledge than they are really poſſeſſed of. And ſo long as *ſuperficial qualifications* ſatisfy their ambition (and

that

that of many young men is ſufficiently gratified when they find themſelves capable of appearing to advantage in mixed company, in which only the moſt trivial topics are mentioned) they can have no inducement to undergo the labour that may be neceſſary to acquire any that are more ſolid. Thus by endeavouring to make children into *men* too ſoon, we in fact keep them always *children*, and their characters remain through life frivolous and inſignificant.

On the contrary, when leſs attention was paid to thoſe exterior accompliſhments which qualify young men to bear a part in the converſation of their ſeniors, when they were kept cloſe at ſchool, and were ſeldom brought into company, or at leaſt allowed to ſay but little in company, ſo that they had little ſociety except with their parents and ſchool-fellows, they contracted a baſhfulneſs, which, by diſqualifying them from appearing to advantage

tage in what is called *polite company*, made them rather ſhun it. By this means a great deal of very valuable time was ſaved; and having no road of ambition open to them but that of excelling in their ſtudies, they of courſe applied their time, and bent their application, that way; ſo that they were poſſeſſed of the underſtanding, and had acquired the knowledge of men, when they exhibited nothing but the appearance of ruſtic boys.

Of theſe two extremes, I own myſelf inclined to lean to the latter rather than the former, becauſe external accompliſhments are certainly of leſs value than internal ones, and becauſe the former may be acquired when the latter cannot. The *elements* of knowledge can only be acquired, to any good purpoſe, in early life, becauſe it depends chiefly upon *memory*, which is peculiarly quick and retentive in youth, and the exerciſe of it is peculiarly irkſome in riper years.

Boys, when they are left to themſelves, are always obſerved to ſhun the company of girls, thinking it a diſgrace to them. In this ſtate they are, of courſe, rough and unpoliſhed; and, naturally, they would continue ſo, till they felt the influence of the ſofter paſſions; and then a deſire to recommend themſelves to the more elegant ſex would lead them to ſtudy ſuch qualifications, as they would find they wanted for that purpoſe. Now I think we ſhould not, without the greateſt reaſon, depart from the ſteps of nature, in accelerating the time when this exterior poliſh and refined civility of manners is given to men, leſt we ſhould have nothing that is really worth poliſhing.

It is poſſible, indeed, that, in this method, young men might never attain that very high and exquiſite poliſh which they now get; but they would have enough of it to recommend them not only

only to men, but to women of underſtanding, whoſe good opinion only is worth cultivating. Nay, the moſt delicate women always chuſe ſomething that appears more manly, and leſs effeminate than themſelves; and I believe generally prefer, except perhaps to trifle away an idle hour, real ſenſe to mere politeneſs in men.

It will be ſaid, that if boys be debarred the converſation of men, they will take refuge in that of ſervants, and contract a low taſte, manner, and character, which will never leave them. This ſhould by all means be guarded againſt; though if a proper attention were paid to ſervants, and to the education of the lower claſs of people, which ſupplies us with ſervants, there would be leſs to be apprehended from that quarter; but if boys have an opportunity of aſſociating with other boys, of their own rank, they will prefer their ſociety to that of ſervants;

vants; and care ſhould be taken that the ſervants who muſt neceſſarily be moſt about them be perſons of good underſtanding, good behaviour, and ſome experience, whatever expence be neceſſary to procure ſuch. The future character of a gentleman of fortune ſhould not be riſked for the ſake of ſaving a little *money*, in an article of this importance.

Great excellence in any of the *elegant arts* is an unfavourable circumſtance to youth, and except they be intended to exerciſe thoſe arts, as a profeſſion, a *mediocrity* is much more deſirable. I would rather, therefore, that young perſons ſhould apply to them when it is too late to attain to much more than a mediocrity. A firſt-rate muſician can never be any thing elſe, and an incomparable dancer can make nothing but a dancing-maſter, or a coxcomb. It is impoſſible but that perſons muſt be fond of opportunities of exhibiting themſelves in that character

character in which they particularly excel.

Beſides, a refined taſte, and great execution, in the fine arts, neceſſarily leads a man to keep company with the celebrated *artiſts*, moſt of whom are men of low taſte in other reſpects, of illiberal and uncultivated minds, and profligate in their morals. There are, no doubt, exceptions to this obſervation, but it muſt be allowed that this is too generally the caſe with *muſicians*, *painters*, *players*, &c. I wiſh I could not add mere *poets*, and *fine writers*, or thoſe who excel only in what are called the *Belles Lettres*.

All theſe arts, ſingly taken, are *little* things, and a truly great mind will not give much attention to them, ſo as to make them his chief object; and a man will ſeldom arrive at great excellence in what he has recourſe to only as an *amuſement*.

It

It muſt be added, that diſtinguiſhed excellence in any of the arts hardly ever fails to beget the moſt exceſſive and ridiculous *vanity*, and a ſupercilious contempt of thoſe who are unacquainted with them, or whoſe proficiency is not equal to their own. It is only an acquaintance with more liberal and manly *ſcience*, and an extenſive view of what has been attained, and what yet remains to be attained by man, that inſpires true *dignity* and *generoſity* of ſentiment; which is always accompanied with an humility and diffidence, that is inconſiſtent with any thing like pride or contempt of others.

SECTION

SECTION VI.

Of the KNOWLEDGE OF THE WORLD, *with reſpect to the Follies and Vices of it.*

THE buſineſs of education would be very eaſy, if the world, into which a young man is to be introduced, was ſuch as one would wiſh it to be. No perſon could then fail of being well educated; for the world itſelf would, in general, be his beſt inſtructor: every irregularity would then be ſufficiently puniſhed and corrected by the natural conſequences of it, and ſufficient encouragement would be given to every virtue by its own preſent reward. But the difficulty is to train up a perſon to act with prudence and virtue in a fooliſh and vicious age, and to prepare his mind properly for ſuch ſcenes of vice and folly as he muſt be witneſs to. With the

beſt precautions there will be ſome hazard in this caſe, but the hazard will certainly be leſſened by proper care and attention.

It appears to me that nothing is gained by deceiving a young perſon in this caſe. I would not chuſe to repreſent the manners of the world as better than they are; becauſe, upon that plan, it would be impoſſible that my pupil ſhould be ſufficiently upon his guard againſt their infection. It would be like committing him with an enemy, of whom he had no previous knowledge.

Let a young man, therefore, be faithfully apprized of the great variety of characters of which the world conſiſts; that none are abſolutely perfect; that thoſe who approach to perfection are few; that the bulk of mankind are very imperfect, and many, but not the majority, exceedingly profligate,

fligate, deceitful, and wicked: and if, while he was under the immediate care of his parents and tutors, the principles of virtue were carefully inſtilled into him, if he has been ſhewn the inconveniencies and miſchiefs that men actually bring upon themſelves by their vices in this life, and has been taught firmly to believe the much greater miſeries that await them hereafter, it may be hoped that the ill example of ſome may have as favourable an effect upon him as the good example of others.

But though a young perſon may be *told* what the world is, and what men are, without diſguiſe, it will be neceſſary that his actual introduction into the world at large be managed with great caution; becauſe the addreſs and inſinuations of many perſons into whoſe company he may fall, and whoſe morals are very faulty, may be more dangerous than he can poſſibly have any idea of be-

forehand; ſo that no previous admonition will be a ſufficient ſecurity for him. Let the greateſt care, therefore, be taken that the firſt *company* into which a young perſon is introduced be decent and virtuous, like that of his parents and tutors; and, if it be poſſible, let him be kept from having any connexion with thoſe who are greatly abandoned and profligate, till his own habits are in ſome good meaſure confirmed; and then he will not chuſe their ſociety more than the common forms of civility, which are neceſſary to an intercourſe with mankind, render unavoidable.

It would be happy if ſome vices, of a peculiarly unnatural and atrocious kind, could be entirely concealed from the knowledge of young perſons; and, with care, it may perhaps be done, till they be too old to be in much danger from temptation to them. In general, however, I would neither conceal from young perſons

perſons the knowledge of vice, nor deny that temporal advantages and pleaſures may attend vicious indulgencies; but let them be always given to underſtand, that thoſe advantages and pleaſures are dearly purchaſed; and that, though, for a time, no viſible inconvenience may attend the career of vice, the time of *recompence* will ſurely overtake the votaries of it at laſt; and that no man will ever violate the rules of temperance, chaſtity, or any other virtue, without being made ſufficiently to repent of it.

With reſpect to indulgencies which are not vicious, except in exceſs, as frequenting the theatre, and places of public diverſion, &c. there will be leſs danger of contracting an exceſſive fondneſs for them, if they have been made familiar to the eye, and the mind, in early life. The value of every thing of this kind is always greatly enhanced by the rarity and novelty of them, by being con-

ſidered as faſhionable, and allowed as an extraordinary favour. Were theſe artificial charms removed, and ſufficiently manly employment provided for youth, ſo that they ſhould not be at a loſs what to do to kill their time, there would be no great danger of their giving into that exceſſively diſſipated mode of life, in which too many perſons of fortune are immerſed at preſent.

A life of *pleaſure*, as it is improperly called, never fails to have moſt dreadful intervals of languor and diſappointment, and generally leads to vice and wretchedneſs. When the common amuſements have loſt their *ſtimulus*, ſo that plays, operas, and aſſemblies, can hardly keep the men of pleaſure awake, and when they have had a ſurfeit of all ſenſual indulgence, they have no reſource but *gaming*. Without this they have no object that can ſufficiently rouſe and keep up their attention; and though the practice

of

of gaming, could it be kept within reaſonable bounds, might ſerve to enliven a dull hour, and amuſe agreeably, and even uſefully, perſons who are incapable of active and ſerious employment, or other perſons in the intervals of ſuch employment; yet the progreſs from *leſs to more* is too eaſy, and too tempting in this buſineſs; and *high gaming* is the greateſt enemy to every thing tranquil, gentle, benevolent, and generous, in the human breaſt. It cheriſhes every paſſion that has any thing ſordid, dark, and malignant in it; ſo that when carried to exceſs, and joined to diſappointment, it is no wonder that it ends in riot, diſtraction, deſpair, and ſelf-murder.

SECTION

SECTION VII.

Of CORRECTION.

IT is a maxim with many, that no parent, or tutor, ſhould correct a child except when he is perfectly cool, and that to correct with *anger* defeats the purpoſe of it; and in confirmation of this they quote the example of one of the old philoſophers, who being aſked why he did not correct his ſlave, who had given him juſt provocation, replied, "Becauſe "I am angry." It appears to me, however, that this maxim may be very eaſily puſhed too far, and by that means the proper effect of diſcipline be loſt.

Young perſons ſeldom tranſgreſs their duty without being conſcious of it, and without being ſenſible, at leaſt after ſome time,

time, that they deſerve correction. They have alſo a general notion of the *degree* of their demerit, and conſequently of the degree of *provocation* which it muſt give their parent or tutor; and the diſpoſition to tranſgreſs for the future is beſt prevented by their juſt expectations being anſwered, *i. e.* by their being actually received by their parent, or tutor, with that degree of diſpleaſure, and the effects of it, which they are themſelves ſenſible, or which they may be *made* ſenſible, that they deſerve. But they will equally deſpiſe their tutor, if the diſpleaſure which he expreſſes be either too little, or too great, for the occaſion. In fact, they judge of him by themſelves, and they have no notion either of being offended without being angry, or of being angry without correcting for the offence, and before their anger be ſubſided.

Beſides, it is not the remembrance of the mere *pain* which correction gives them that

that tends to check their diſpoſition to repeat the offence, ſo much as the fear of the *diſpleaſure*, which they foreſee their behaviour will excite in their tutor againſt them; and it is not poſſible to expreſs diſpleaſure with ſufficient force, eſpecially to a child, when a man is perfectly cool; and mere *reproof*, without ſufficient marks of diſpleaſure and *emotion*, affects a child very little, and is ſoon forgotten.

It is certain, however, that, upon the firſt intimation of an offence, a man is apt to conceive of it as much more heinous than it really is, and conſequently to be enflamed beyond due bounds. We ought, therefore, to wait till we perfectly underſtand the nature of the offence, and have conſidered the puniſhment due to it; but to wait longer than is neceſſary for this purpoſe is to *refine* beyond the dictates of nature; which, however ſpecious in theory, is ſeldom found to anſwer any good end in practice.

SECTION

SECTION VIII.

Of SUBMISSION *to Authority.*

IT is of great importance that children and young perſons be accuſtomed to ſubmit, without difficulty and reluctance, to proper authority, by which is meant ſuch authority as it is for their own good, and the good of ſociety, that they ſhould ſubmit to; becauſe that habit of *ready ſubmiſſion*, and the temper of mind which accompanies it, will be of unſpeakable ſervice to them, and to every ſociety of which they ſhall be members, through life. Now this can only be enforced by the parent, or tutor, abſolutely inſiſting upon ſubmiſſion, without ever retracting what has once been peremptorily enjoined, and without ever remitting the penalty which has been

been once threatened for an offence, unleſs ſome ſufficient and *manifeſt* reaſon intervene.

Mankind always yield to *neceſſity*, and when their ſituation is properly underſtood by them, they do it *at once*, and without *pain*. A child that finds it abſolutely impoſſible for him to reach the moon will never ſtretch his hand towards it again. If he be ſhut up in a room, he will never think of puſhing at the wall, becauſe he never knew it give way to him; but he will go to the door, and make repeated attempts to force his way out there, becauſe he *has* known the door to open. It is the ſame with man in every period of life.

For the ſame reaſon it ſhould be ſtrongly impreſſed upon the minds of youth, that they muſt ſubmit, without heſitation or reſerve, to whatever is their *duty*, to God and man. This they ſhould always be

be taught to conſider it as what *muſt* be done, and for a neglect of which no excuſe can be admitted; and they will naturally get this idea, if care be taken that they always *do* ſubmit to proper authority, and if they have no example to the contrary in the behaviour of thoſe about them, and eſpecially in the conduct of their parents or tutors.

With this idea temptations not only have *no effect*, but they give *no pain*, and occaſion no *ſtruggle*; for perſons ſo educated never balance, or heſitate in their minds, wherever their *known duty* is concerned. They hardly ſo much as *think* of evading it, and much leſs of acting directly counter to it. Thus it is no difficulty to a well-educated and virtuous pair to keep the marriage vow. They never ſo much as think of a breach of it, for the idea of an utter *impoſſibility*, of ſomething that abſolutely *muſt not be*, is intimately and inſeparably connected with it;

whereas

whereas with a leſs ſtrict education, and more lax notions of virtue, temptations of that kind may be very troubleſome. The caſe is the ſame with reſpect to every rule in the conduct of life, reſpecting morals properly ſo called, a ſenſe of honour, or mere decorum.

A Chineſe, it is ſaid, would as ſoon commit a *crime*, as omit a *ceremony;* and he would, no doubt, have the ſame kind of *remorſe* on the neglect of either; becauſe he is educated with the ſame ſcrupulous and conſcientious regard to the one as to the other. The ſame is the caſe with reſpect to a falſe ſpecies of honour in Europe, ſo that nothing of this kind is out of the power of education.

Why is it that very few perſons, whatever their provocation be, never ſo much as think of committing *murder*, except in the diſguiſe of a duel, by which they firſt impoſe upon themſelves? It is becauſe

cauſe they are brought up with an utter dread and abhorrence of it. However, ſince this crime is ſometimes actually committed, we may conclude that the temptation to commit it affects ſome perſons very ſtrongly. It depends entirely upon education how far we would chuſe that this *dread of improper conduct* ſhould extend; as whether it ſhould terminate with things that are properly of a *moral* nature, or whether it ſhould extend within the limits of *honour* and *decorum*, and how far.

SECTION IX.

Of COURAGE.

COURAGE is a quality of mind of the greateſt importance in the conduct of life, and it is almoſt wholly acquired by diſcipline, inſtruction being able to contribute but little towards it.

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There are, however, many kinds of courage, as many as there are different circumſtances in life, and ſome of theſe kinds have very little connexion with others; ſo that the man who is the moſt unqueſtionably courageous in ſome reſpects may be an errant coward in others. A man who will venture his life in the field may have no command of himſelf at all in delivering his ſentiments in public; and the beſt ſoldier, or orator, may tremble in walking through a church-yard in the dark. *Active* and *paſſive courage* have alſo but little connexion, ſo that the man who is the moſt intrepid in battle may ſhrink from torture; and what is more extraordinary, men who have riſked their lives in private duels, and have even blown out their own brains, have ſhewn but little courage in the field of battle.

Any ſpecies of courage is acquired by the ſucceſsful exertion of our powers, and in no other way; as fear is alſo firſt generated

generated by a ſenſe of pain and inconvenience. Till a child has met with ſome hurt, he ſhews no ſign of fear; but the impreſſion left upon his mind by the hurts which he receives (from a fall for inſtance) become aſſociated with the idea of the ſituation in which the hurt was felt, and excite an alarm whenever he finds himſelf in the ſame ſituation again. But if afterwards he finds that, either by exerting himſelf, he can avoid the hurt; or, having frequently experienced the hurt, finds that he can very well bear it, his fears vaniſh.

That courage which is acquired by the ſucceſsful exertions of a man's powers is a very different thing from that which is improperly ſo called, and which precedes all apprehenſion of danger; and it is infinitely more valuable. The latter is like that of a perſon who ſhould lay hold of a venomous animal without knowing it to be ſo. The former is like that of him

who, knowing it to be venomous, is, nevertheleſs, confident that he has the addreſs and ſtrength to lay hold of it in ſuch a manner as to be in no danger of receiving any material hurt from it. Thus raw ſoldiers are often more fearleſs in the day of battle than veterans, merely becauſe they have leſs apprehenſion of danger; and no man can be intrepid in the face of *certain death*, but one who conſiders death as a leſs evil than the loſs of his honour, or of ſomething elſe that he knows he muſt abandon by ſaving his life.

The only way, therefore, to give a youth courage, is to accuſtom him betimes to the exerciſe of his own powers, and in ſuch circumſtances as that he ſhall have no reaſon to be diſcouraged at the outſet, and at the ſame time to give him ſuch *principles* and *proſpects*, as ſhall make his exertions vigorous. By proper exerciſes a perſon may with certainty be brought

brought to ſpeak before any aſſembly of perſons whatever, with as much compoſure and preſence of mind as before a few perſons in a private room; and courage, with reſpect to *life*, will always be acquired in circumſtances in which the riſk a man runs ſhall be little at firſt, and greater by inſenſible degrees.

But the trueſt principle of courage, in this reſpect, is ſome paſſion that ſhall operate more powerfully than the love of life. This, however, cannot be ſo eaſily inſpired when a perſon apprehends that *every thing* depends upon life, and that with the loſs of the preſent life his exiſtence, as a conſcious being, terminates; as when life is conſidered as a thing of *leſs relative value*, ſo that there may be many caſes in which it will be wiſe in him to abandon life for the ſake of a greater advantage. No unbeliever in chriſtianity could rationally ſubmit to die for the ſake of truth and the rights

of conſcience, which a chriſtian conſiders as his moſt indiſpenſible duty, and his greateſt and moſt certain advantage. In ſhort, in no caſe whatever ought a rational unbeliever to ruſh on certain death, but when he apprehends that the infamy which he would incur by avoiding death would be worſe, and more intolerable to him, than the extinction of his being. From a miſtaken notion of honour, however, an unbeliever is capable of dying by his own hand, or that of a friend, which a chriſtian looks upon with horror.

It is impoſſible, from the nature of things, to put any perſon into the way of acquiring courage, but at the riſk of diſcouraging him, and conſequently increaſing his timidity; becauſe, in order to this, he muſt be expoſed to ſome *trial*, which, if he ſucceed in it, will leave a favourable impreſſion, and if he be unſucceſsful, an unfavourable one: but his ſituation

ſituation may be ſo choſen, as that the chance of his ſucceeding ſhall be much greater than that of his failing.

From theſe principles it is evident that no perſon can acquire any kind of courage, that can be depended upon, in a competition with his equals, unleſs he be educated among his equals; ſo that their exerciſes can be in common. In private education we can only prepare a youth for the combat of life by giving him proper armour, offenſive and defenſive; but *ſufficient exerciſe*, by which alone expertneſs in the uſe of arms can be acquired, is only to be found in *real conteſts*. Something, indeed, may be done in this way by judicious management, juſt as a fencing maſter may train a perſon to real combat, viz. by proper exerciſes, in which he ſhall at firſt give him much advantage, and afterwards leſs, till, in time, he comes to be a match for himſelf; but real *emulation*, in conteſts with equals, will ope-

rate much more ſpeedily and effectually to the ſame end. If, therefore, a perſon be intended for any ſphere of life, in which much *ſpirit* and *courage* will be an advantage, he ſhould not be educated in private, or at leaſt care ſhould be taken that he have frequent intercourſe, and mutual exerciſe, with his equals. His emulation ought to be rouſed very early, and kept in continual exerciſe, by vigorous conteſts, in every mode of exertion.

SECTION X.

Of FILIAL *and* PARENTAL AFFECTION.

THE ſentiments of love and affection are originally formed by a variety of pleaſurable ſenſations, connected with the idea of any perſon who is conceived to be the cauſe or author of them. The effect of each favour ſingly conſidered

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ſoon becomes indiſtinguiſhable, in conſequence of being mixed with a large group of others of a ſimilar nature; ſo that, at length, the idea of our friend or benefactors ſhall excite nothing but a general pleaſing emotion, the component parts of which cannot now be analized; though, if ſome very great obligation has been conferred, it will, for, ſome time appear detached from the reſt, ſo as to be recollected ſeparately; but the effect of it, in heightening the common pleaſurable ſenſation, will often be manifeſtly perceived, before it can be thus diſtinctly recollected.

If this be the true theory of the human affections, and experience ſufficiently eſtabliſhes it, filial affection cannot be generated without the frequent perception of kind offices done by a parent to his child, which ſuppoſes frequent *intercourſe*. By this means it is that the firſt attachment of a child is to the perſon that

that ſuckles him, whether it be a mother or a nurſe; and though the impreſſions of infancy ſeem to be ſoon worn out, it is not ſo in reality. The fact is, that a number of ideas and ſenſations, related to each other, do, at that early period of life, readily coaleſce, ſo that the effect of each of them, ſingly taken, is not perceived; but the affection which ariſes from them is even then effectually formed, and remains; ſo that nothing is requiſite but the frequent preſence of the object with which it is connected (which keeps up the idea of that connection) to make it permanent. A child would never loſe its attachment to its nurſe, if long abſence did not make the idea of her become wholly, or nearly, evaneſcent, juſt as if ſhe had been dead. A wiſe mother, therefore, will not, without the moſt urgent neceſſity, deprive herſelf of the virgin affections of her own child, and transfer them to an hireling.

Beſides,

Beſides, frequent intercourſe with our children, and a conſtant attention to their welfare, is neceſſary in order to intereſt ourſelves in their happineſs, and to generate parental affection. It is impoſſible that the idea of any thing ſhould be long preſent to the mind, without becoming aſſociated with a great variety of other ideas and ſenſations, ſo as to be eaſily introduced by them, and that a diſagreeable *vacuity* will be felt when it is abſent; and much more eaſily are theſe intimate aſſociations formed, when the object has originally a near relation to ourſelves, which muſt neceſſarily form a ſtrong bias in its favour. The near relation of a *child*, which in a manner ſuggeſts the idea of the continuation of ourſelves, to diſtant generations (eſpecially if the mother has been the object of our love, and we have conſequently given much anxious attention to her during her pregnancy, &c.) cannot fail to engage the moſt particular attention of a father.

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This attention is neceſſarily increaſed by the growing wants of the child; and it is an excellent proviſion in nature, that the ſame attention which is neceſſary to preſerve the life and health of the child, is a means of generating that peculiarly ſtrong affection, which binds them both together, and is a principal ſource of their mutual happineſs through life. Alſo, the more attention any child requires, as on account of ſickneſs, &c. the more ſtrongly is the affection of the parent attached to it.

It is evident, however, from the nature of this proceſs, that the frequent *preſence* of the parent with the child is abſolutely neceſſary to this progreſs of their affections; and this mutual attachment can only be had in perfection, when a parent educates his child himſelf. He then ſees and feels that whatever the child is, he is through his means; ſo that he is much more *his own*, and he has a ſtronger *intereſt* in him, than he could otherwiſe have had.

had. The child alſo feels the ſame; and this attachment, and ſenſe of obligation, will riſe in proportion to the benefits and improvements, that the child is conſcious of deriving from the parent.

Though, therefore, it be abſolutely neceſſary, in the preſent ſtate of knowledge, and of the world, that a parent ſhould employ other perſons to inſtruct his child in the ſeveral branches of ſcience; yet, at leaſt, the *general conduct* of his education ſhould appear to be his own, and he ſhould, from time to time, give particular attention to it; that the idea of *maſter* or *tutor* may always appear ſubordinate to that of *parent*, the one being an inſtrument in the hands of the other; and for this end, the chief agent ſhould not keep himſelf too far, or too frequently, out of ſight. It is paying too dear for education, to transfer to any tutor that affectionate attachment which ought to be the peculiar prerogative of the parent.

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In what I have advanced, I would be very far from inſinuating, that only acts of manifeſt *kindneſs* ſhould appear to proceed from the parent to the child. Moderate *ſeverity*, eſpecially if, in any future time, the reaſon of it can be apprehended by the child, has an excellent effect to the ſame purpoſe. Merely pleaſurable ideas are apt, in length of time, to become faint and evaneſcent; whereas ideas of pain fall at length within the limits of pleaſure, as we perceive by the ſatisfaction we have in viewing tragical repreſentations, and in the recollection of paſt pains, and dangers not very recent.

The remembrance of paternal ſeverity, therefore, only ſerves to heighten and ſtrengthen that common aggregate of ideas, which are connected with that of parent. This circumſtance, moreover, is of uſe to temper the affection of *love*, with a due mixture of *fear*, which, uniting, conſtitute what we call *reverence*, which

which makes a ſtronger and more laſting impreſſion than love only.

This theory is ſufficiently verified by experience. The merely *fond father* never ſecures the permanent attachment of his child. On the contrary, his behaviour often creates diſguſt; and the ſtrongeſt emotions of affection that the heart of a child is capable of, are felt in the moment of reconciliation, after the uſe of reaſonable ſeverity, of the effect of which a wiſe parent will take care to make his child ſufficiently ſenſible. Beſides, if a parent never be angry without juſt reaſon, the child himſelf will generally be ſenſible of it, and acquieſce in it; which will accelerate his remorſe, and heighten the proper emotions of his heart upon his return to his duty.

SECTION XI.

Of Inſtruction in the Principles of MORALS *and* RELIGION.

IT has been a maxim haſtily adopted, and with great plauſibility ſupported, by ſome men of genius, that nothing ſhould be inculcated upon children which they cannot perfectly underſtand, and ſee the reaſon of. But, in fact, it has not been applied to any ſubject but that of religion, the doctrines of which are ſaid to be too abſtruſe for their comprehenſion. Had the application of the maxim been made univerſal, the abſurdity and impracticability of it could not but have been immediately perceived. In reality, we act upon the very contrary maxim in every thing that reſpects children, eſpecially very young children; and there is not, in the nature of things, a poſſi-

a poſſibility of doing otherwiſe. Thus the ear of a child is accuſtomed to the ſounds of all kinds of words long before he can poſſibly have any idea of their meaning.

It is upon this plan that the great buſineſs of education at large is conducted by Divine Providence. Appearances are continually preſented to our view long before we are able to decypher them, or to collect and apply the inſtruction which they are adapted to give us; and the gradual decyphering of appearances, which we have long contemplated without underſtanding, contributes conſiderably to the pleaſure of the diſcovery, and enhances the value and uſe of it. It is the ſame with children when they decypher our language; and they are enabled to do it by the very ſame proceſs, namely, comparing the different circumſtances in which we uſe the ſame expreſſion.

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Beſides, the mind may be very uſefully impreſſed, and a foundation may be laid for future inſtruction, though no *determinate ideas* be communicated; and if, by accuſtoming children to the outward forms of religion only, as by making them keep ſilence, and kneel when others pray, &c. a general notion be gradually impreſſed upon their minds, that ſome reverence is due to a power which they do not ſee, and that there exiſts an authority to which all mankind, the rich and great, as well as the poor and mean, muſt equally bow, a good end will be gained. Beſides, by this means, a mechanical habit will be formed, which will not be laid aſide, till, by degrees, they come to know the reaſon of it, and to enter into it with underſtanding and pleaſure; whereas they would not have had the ſame advantage for a rational knowledge and practice without that previous and mechanical habit. Thus a child who is made to bow mechanically upon

upon being introduced into a room, or to perſons of certain ranks and characters, before he can be ſenſible of the full meaning of it, afterwards enters more eaſily into thoſe ſentiments of decency and reſpect for ſtations and characters which diſtinguiſh the civilized from the uncivilized part of mankind. Thus, alſo, the cuſtom of making bonfires on the 5th of November, in which children are as active as men, is of uſe to inſpire them, at an earlier period than they would otherwiſe be capable of it, with an abhorrence of popery and arbitrary power, and makes them enter into thoſe ſentiments with much more warmth than they would otherwiſe have done.

Was the thing itſelf but of trifling conſequence in the conduct of life, children might, without much inconvenience, be ſuffered to be unacquainted with any principles of religion, till they were capable of a *rational inquiry* into

them, and a regular inveſtigation of them; but, conſidering that religion is of unſpeakable conſequence in the conduct of life, inſpiring juſt ſentiments concerning God and our fellow-creatures, juſt notions of the buſineſs and end of life, and enforcing the obligations of conſcience, in order to our attaining the proper dignity and true happineſs of our rational nature here, and infinitely ſuperior felicity hereafter, we ought not, ſurely, to neglect any part of a proceſs which is naturally adapted to gain ſo great an end. Indeed, I believe that no perſon, who had himſelf a juſt ſenſe of the importance of religion, ever imagined that there was any ſort of impropriety in the religious inſtruction of his children.

It may be ſaid that, in this method, we take an unfair advantage of the imbelicity of the rational faculties, and inculcate truth by ſuch a kind of mechanical

nical prejudice as would enforce the belief of any thing; and this is readily acknowledged, without any confeſſion of impropriety in the thing. For the whole of our treatment of children is neceſſarily of a piece with this, prejudicing them in favour of our own opinions and practices; ſo that there is hardly any thing that a child does not believe before he is acquainted with the proper grounds on which his belief ought to reſt. It is ſufficient for him that he has the authority of his parent, or tutor, for it; and till he finds that he has been miſled by his parent or tutor, he can never entertain any ſuſpicion of them, or ſee any reaſon for examining and queſtioning what they aſſert. *Rational conviction* is generally preceded by ſuch *doubts* and *ſuſpicions* as a child cannot poſſibly have entertained. Can there be any reaſon then why we ſhould avail ourſelves of the authority of a parent in other things, and make an exception with reſpect to religion only?

Beſides, when the thing is rightly underſtood, and conſidered, it will appear not to be ſo very difficult a matter to give even a child very uſeful notions of religion, and ſuch as he ſhall ſufficiently *underſtand;* as that there is a being called *God,* who made him and all things; that this being, though inviſible himſelf, ſees us wherever we are, and that he will make us happy if we be good, and miſerable if we be wicked. If it ſhould appear that, for ſome time, a child conceives of God as of a man who lives above the clouds, and from thence ſees every thing that is done upon earth, there will no material inconvenience attend it, becauſe it is only a ſenſe of the *power,* the *providence,* and the *government* of God that is of principal importance to be inculcated. *What* elſe he is, or *where* he is, ſignifies very little in this caſe. A child may alſo be made to underſtand that this God gave a commiſſion to a man, called Jeſus Chriſt, to teach

mankind

mankind his will, and to perſuade them to practiſe it; that he was put to death by wicked men who would not hearken to him; but that God raiſed him from the dead, and will ſend him again to raiſe all the dead; when he will take the good with him into heaven, a place of happineſs, and ſend the wicked into hell, a place of puniſhment.

There is nothing in all this but what a child, who has attained to the uſe of ſpeech, may be made to underſtand ſufficiently; and yet, in fact, this is the ſubſtance of all that is moſt important in religion. When children come to read, they may eaſily be taught that the *bible* contains ſeveral books written by good men, which give an account of the creation of the world, of what God has done for mankind, what he injoins us to do here, and how he will diſpoſe of us hereafter, together with the hiſtory of the prophets, of Jeſus Chriſt, of his

apoſtles, and of good men in all ages; and they may be made to read the ſcriptures with the ſerioufneſs and reſpect that is due to them. No other hiſtory was ever written with ſuch plainneſs and ſimplicity, no ſtyle is ſo eaſy as that of the hiſtorical books of ſcripture; and with a little judgment in ſelecting, and ſkill in explaining a few things and expreſſions, any child that can read may be inſtructed in the principles of religion from the bible with peculiar advantage; and his mind will be impreſſed with greater force by reading the words of God, and of his prophets, than thoſe which proceed from any leſs authority.

Some may object to the ſcheme of inculcating the principles of virtue, from a regard to any mere *authority*, or even from the conſideration of *rewards or puniſhments;* thinking it better to have them inculcated, at the very beginning, from the moſt generous principles only,

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ſo as to make children love virtue for its own ſake. But ſuch perſons do not underſtand, or do not conſider, the true *origin of our affections*. For the moſt diſintereſted of them become ſo by degrees only, and are far otherwiſe at their firſt formation. Except the mere gratification of our corporeal ſenſes, we at firſt value and purſue every thing for ſome other end than itſelf, and afterwards come to value it for its own ſake. A child has no love or affection for any perſon whatever, till he has felt their importance to himſelf, in the manner deſcribed before; and by degrees, dropping that immediate bond of union, he loves others without any regard to himſelf.

This proceſs admits of the eaſieſt illuſtration, from what is known concerning the paſſion for money, which is acquired ſo late in life, that the whole proceſs of it may be eaſily obſerved. Originally, money

money is not valued but for its uſe to procure us the gratification of our deſire of ſomething elſe; but, by the force of habit, miſers come to make that an *end*, which at firſt was only a *means*, and are eagerly bent upon the accumulation of wealth *as ſuch*, without ever thinking whether themſelves, or any perſon for whoſe welfare they are ſolicitous, be likely to make any uſe of it.

If, therefore, we would follow *nature*, we muſt inſtruct children by the very ſame proceſs. To talk to them of doing what is *right*, *for its own ſake*, cannot have any influence upon them for the preſent. They muſt firſt of all have much eaſier leſſons given them, and make farther advances as they are able. If any good be done by inculating theſe refined maxims of conduct upon children, it muſt be by means of *authority* only, a child not being capable of comprehending any other reaſon why he ſhould adopt them; and therefore

therefore they are very improperly urged by thoſe, who object to the uſe of authority in teaching religion.

Whatever objection any perſon may have to the uſe of authority to inculcate the principles of religion, or the maxims of right conduct, upon children, all perſons find themſelves obliged to have recourſe to it, becauſe they are not always able to explain to a child, their reaſons for his acting as they preſcribe; but content themſelves with hoping that, when he has, by any means, been accuſtomed to do what it is his duty, intereſt, and happineſs to do, he will in time be able to ſee that his duty, intereſt, and happineſs, are concerned in it, and therefore will be able to perſevere from a regard to thoſe better motives. In like manner, it behoves every wiſe parent to make uſe of his own authority, together with that of God, and alſo of the proſpect of rewards and puniſhments, both here

here and hereafter, in order to enforce upon his child that courſe of conduct, which he wiſhes him to purſue from more ingenuous principles, as ſoon as he ſhall be capable of it.

Beſides, the ſubmiſſion to *competent authority* is of itſelf right, and our duty; and a habit of ready ſubmiſſion in this caſe will be of great uſe in the courſe of our lives. It ought, therefore, by all means, to be inculcated upon young perſons; and this is beſt done, and the habit moſt effectually formed, by actually enforcing it, eſpecially where no other method can be taken to engage them to do their duty from conviction and inclination; and frequent occaſions for this interpoſition of mere authority will occur, after perſons are paſſed the years of infancy. For as reaſon acquires ſtrength, the paſſions acquire ſtrength alſo; inſomuch that the aid of authority will be very uſeful till the full term at which the laws

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of this country impower a man to act for himself. Many persons, who are now arrived to the age of forty or fifty, may recollect occasions, on which they are thankful, or would have been thankful, for the controul of another, when passion had blinded their own judgment, at, or even after, twenty-one years of age.

I will add, as an argument that must more especially enforce the religious instruction of children, that, in fact, a man has no choice, but whether his child shall imbibe the principles of *true* or *false* religion, *i. e.* what he himself shall deem to be so; as it will be absolutely impossible to keep the minds of his children free from all impressions of this kind, unless they converse with nobody but himself, and a few select friends, who may be apprized of his scheme, and concur with him in it. Nay, if children go to any school, or be allowed to converse with the servants or dependants of his

his parent, which cannot be entirely prevented, he muſt loſe no time, and be very attentive and aſſiduous, or his good impreſſions will come too late to efface the bad ones, to which they will have been expoſed. Things being thus circumſtanced, no perſon, who conſiders the irreparable injury that may be done to the mind by enthuſiaſtic and ſuperſtitious notions of religion, can heſitate about what he has to do in this caſe.

SECTION XII.

The Importance of early Religious Inſtruction argued from a more particular Conſideration of the Principles of Human Nature.

THE great importance of an early religious education may appear from this conſideration, that the impreſſion which ideas make upon the mind does

does not depend upon the *definitions* of them, but upon *ſenſations*, and a great variety of ideas, that have been aſſociated with them; and theſe aſſociations require time to be formed and cemented. The idea of *God* may be defined, and explained to a man of the world, who has hardly ever heard, and ſeldom thought of him; but the *impreſſion* that is made upon his mind when the name of God is, at any time, mentioned to him, cannot be the ſame with that which will be felt by a perſon who has been accuſtomed to hear and think of God from his infancy, who has been much converſant in the ſcriptures, and has lived in a general habit of devotion. In the mind of ſuch a perſon the idea of God muſt have acquired a thouſand aſſociations, which, though they are infinitely complex, will be felt as one ſenſation; but, from the nature of the thing, it is impoſſible that it ſhould ever be fully explained, or communicated to another. The analyſis of

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ſuch an idea is far too difficult a problem for any human ſagacity; or if the thing were poſſible, the doing of it would not enable a perſon to communicate the ſenſations that entered into it; becauſe the ſame events in life would be neceſſary to it; and without theſe the ſame reſulting ideas and impreſſions cannot be obtained.

For this reaſon no two perſons can have preciſely the ſame idea of any thing about which they are much converſant: for the *minute aſſociations* which enter into it will be different, though they may have a great reſemblance; and perhaps there is no object of our thoughts from the impreſſion of which men feel more differently, than the idea of God; though the impreſſion made by it on the minds of perſons educated in a ſimilar manner will be nearly the ſame, ſo that by uſing the ſame words they may communicate what may, with ſufficient propriety,

propriety, be called *the ſame feelings* to each other.

This obſervation, which appears to me of conſiderable importance, I ſhall endeavour to illuſtrate by a caſe that very much reſembles it. All perſons know what is meant by the term *father*, and if they are aſked, would define it in the ſame manner; but the man who has never known a father of his own, or, which is nearly the ſame thing, has had little connection with him, no dependance upon him, or particular obligation to him, will by no means have the ſame feelings when the word is pronounced to him, with the man who was brought up in a conſtant uninterrupted intercourſe with a father, and has been the object of innumerable endearments and kind offices, and who has likewiſe frequently felt the effects of paternal correction. Every inſtance of this nature has an effect, and therefore leaves an impreſſion

impreſſion upon the mind, which is not wholly loſt. For though it ſoon becomes ſeparately indiſcernible, it makes part of an infinitely complex ſenſation, and is one of the elements of what is called *filial affection*, or that mixture of love and reverence which is the neceſſary reſult of paternal care properly conducted. Now the moſt tranſient idea ſuggeſted by the word *father* will excite in the mind of ſuch a ſon a *ſecondary idea*, which, though it does not affect the definition of the term, is, however, inſeparable from it; and if dwelt upon, it will unfold itſelf into a moſt exquiſite and incommunicable feeling. To have this feeling a man muſt have lived a whole life in a particular manner.

In like manner, beſides thoſe ideas annexed to ſuch words as *God*, *religion*, *future life*, &c. which can be communicated to others by their definitions, there are what are ſometimes called *ſecondary ideas*, or

or *feelings*, which are aggregate ſenſations, conſiſting of numberleſs other ſenſations and ideas, which have been aſſociated with them, and which it is abſolutely impoſſible for one perſon to communicate to another; becauſe the ſame education, the ſame courſe of inſtruction, the ſame early diſcipline, the ſame or ſimilar circumſtances in life, and the ſame reflections upon thoſe circumſtances, muſt have concurred in the formation of them. They are, however, theſe infinitely complex and indeſcribable feelings that often give thoſe ideas their greateſt force, and their influence upon the mind and conduct; becauſe diſpoſitions to love, fear, and obey God have a thouſand times followed thoſe complex feelings, and pious and worthy reſolutions have been connected with them.

On this account, perſons whoſe education has been much neglected, but who begin to hear of religion, and apply

themſelves to it late in life, can never acquire the *devotional feelings* of thoſe who have had a religious education; nor can it be expected that they will be uniformly influenced by them. They may uſe the ſame language, but their feelings will, notwithſtanding, be very different.

The difference is, however, nothing more than is obſerved in other ſimilar caſes. A man, who has from his infancy been converſant with any thing, will have ideas of it very *differently modified* from thoſe of the perſon who has acquired them by the information of others, or later in life. A perſon who has been bred in a camp will have very different ideas of every thing relating to *war* from thoſe who have only heard, or read of ſuch things, or who have ſeen ſomething of war later in life; and the ideas of the former cannot, in the nature of things, be communicated with preciſion to others; becauſe the component parts

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of thoſe ideas, or, rather, the *feelings*, were acquired by paſſing through a variety of ſcenes which made a deep impreſſion upon the mind, and therefore left traces proportionably deep.

I ſhall conclude with obſerving, that the influence of general *ſtates of mind*, *turns of thought*, and *fixed habits*, which are the conſequence of them, is ſo great, that too much attention cannot be given to education, and the conduct of early life. Suppoſing the preſent laws of our minds to continue (and there is no more reaſon to expect a change in them than in any other of the laws of nature) our happineſs to endleſs ages muſt depend upon it. It is a neceſſary conſequence of the principle of aſſociation, that the mind grows more callous to new impreſſions continually; it being already occupied with ideas and ſenſations which render it indiſpoſed to receive others, eſpecially of a heterogeneous nature.

We, in fact, ſeldom ſee any conſiderable change in a perſon's temper and habits after he is grown to man's eſtate. Nothing ſhort of an entire revolution in his circumſtances, and mode of life, can effect it. This analogy will lead us to conſider the ſtate of our minds at the commencement of another life (being produced by the whole of our paſſage through *this*) as ſtill more fixed, and indiſpoſed to any change for the better or worſe. Conſequently, our happineſs or miſery for the whole of our exiſtence depends, in a great meaſure, on the manner in which we begin our progreſs through it.

The effects of religious impreſſions made upon the mind in early life may be overpowered for a time by impreſſions of an oppoſite nature, but there will always be a poſſibility of their reviving in favourable circumſtances, *i. e.* in circumſtances in which ideas formerly connected

nected with religious impreſſions will neceſſarily be preſented to the mind, and detained there. Let a man be ever ſo profligate, his friends may always have hopes of his being reclaimed, if he had a religious education, and his religious impreſſions were not effaced very early. But if no foundation of religion has been laid in early life, many of the moſt favourable opportunities of being brought to a ſenſe of their duty are loſt upon them. For in the minds of ſuch perſons there are no religious impreſſions, not even in a *dormant ſtate*, and capable of being revived by circumſtances that have the moſt natural, and the ſtrongeſt connections with them. Alſo ideas of religion, like thoſe of other objects with which we form an acquaintance too late in life, will never make much impreſſion; and being foreign, and diſſimilar to all the other impreſſions with which the mind has been occupied, they will never be able to take place for a ſufficient

length of time; other aſſociations continually taking place to the excluſion of theſe.

Beſides, as the objects about which we are much converſant are apt to become magnified in our minds, as perſons unavoidably value their own profeſſions and purſuits, and the more in proportion as they have leſs knowledge of others; habits and practices that are really vicious, ultimately pernicious in ſociety, and quite oppoſite to every thing of a religious nature, will have formed unnatural aſſociations with ideas of *honour*, *ſpirit*, and other things of a ſimilar kind; ſo that ſome virtues and religious duties, as humility, modeſty, temperance, chaſtiy, &c. will never appear to them reſpectable and engaging; and, on account of the connection of theſe virtues with others, every thing belonging to ſtrict morals and religion will be regarded with averſion and contempt. This

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turn of thinking may, for want of early religious impreſſions, be ſo confirmed, that nothing in the uſual courſe of human life ſhall be able to change it. The very things that are the *means* and *incitements* to religion and devotion, in previouſly well-diſpoſed minds, have the very oppoſite effect on others. Thus we ſee that the reading of the devotional parts of ſcripture, of incidents in the life of Chriſt and the apoſtles, the meditation upon which fills the minds of ſome with reverence and devotion, even to extacy, are read by others with ridicule or diſguſt. No *argument* can be of any uſe to ſuch perſons, becauſe the thing that is wanting is a proper ſet of *aſſociated feelings*, ariſing from *actual impreſſions*, the ſeaſon for which is over, and will never return. The contempt of religion in ſuch perſons is only encreaſed by endeavours to perſuade them of its value; ſo that it is much more adviſable, when perſons are got to a certain pitch of infidelity and profligacy,

gacy, to let them alone, and entirely ceaſe to remonſtrate with them on the ſubject. The very diſcourſing about religion only revives ſuch ideas as they have formerly connected with it, and which renders the ſubject odious to them.

The plain inference from all this is, that if we wiſh that religious impreſſions ſhould ever have a ſerious hold upon the mind, they muſt be made in early life. Care, however, muſt be taken, leſt, by making religious exerciſes too rigorous, an early averſion be excited, and ſo the very end we have in view be defeated.

SECTION

SECTION XIII.

Of the Education of PERSONS *of* RANK *and* FORTUNE.

THERE are ſeveral things that ought to be particularly attended to in the education of perſons of rank and fortune, in order to counteract, as far as may be poſſible, the unfavourable impreſſions that will neceſſarily be made upon them when they come into life, and with reſpect to which we cannot always promiſe ourſelves much ſucceſs.

The firſt, and moſt important, but the moſt difficult of all, is to give them a juſt *ſenſe of religion*, which is very rarely found in the higher ranks of life, except in the form of a mean and abject ſuperſtition, ſimilar to that in which the violence and licentiouſneſs of the ancient feudal lords

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in this and other countries, often terminated; and which was nothing more than paſſing from one extreme of character to another.

Perſons who are continually beſet with every thing that is ſeducing and impoſing in the world, with no one at hand to check or controul them, or even to remonſtrate with them, and generally with enow to encourage and applaud their irregularities, cannot be expected (eſpecially in younger life, when their paſſions are ſtrong, their reaſon weak, and their experience and foreſight nothing at all) to uſe many efforts to reſtrain themſelves. So long as the means of indulgence are in their power, they generally give a looſe to their appetites and paſſions, and will not liſten to the admonitions of reaſon and conſcience, till habits of diſſoluteneſs are completely formed; which continually prompt them, though often without much pleaſure, and not unfrequently

quently with actual pain and conſtant diſappointment, mortification, and remorſe, to perſiſt in vicious courſes, till a proper reformation is impoſſible.

The rich and powerful find alſo ſo many perſons ſubject to their abſolute orders, and, from their youngeſt years, perſons who, though not ſubject to their controul, are nevertheleſs ſubſervient to them, by the proviſion of their parents or guardians; and they ſo ſoon find perſons whoſe intereſt it is even to prevent their wiſhes, that their thoughts are not ſufficiently turned towards a *ſuperior power*, which is inviſible, and does not neceſſarily obtrude itſelf upon them. This circumſtance concurring with a multiplicity of buſineſs, engagements, and ſociety (which is ſeldom of a favourable turn) they have but little leiſure for *ſerious reflection*, and thus live *without God in the world*, without any ſenſe of his being, perfections, or providence, and wholly

wholly occupied with preſent enjoyments and purſuits.

I ſhall not attempt, in this place, to deſcribe how exceedingly low and poor are all the enjoyments of ſenſe, and all the frivolous gratifications that riches and power can command, deſtitute of that *ſelf-government*, thoſe *diſintereſted affections*, and *exalted views*, which the belief of chriſtianity inſpires. Wealth can yield but a very poor and imperfect enjoyment of any kind, without a ſenſe of that *univerſal bounty* from which it is derived, and of the obligation which thence ariſes of employing it for the good of others. And without theſe principles of religion, the mind is very ill prepared for a *reverſe of fortune*, againſt which no perſon in this world can be enſured; whereas the truly pious man receives all the diſpenſations of providence, proſperous or adverſe, with equal thankfulneſs.

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On this account, double care ſhould be taken to inſtil into the minds of the opulent youth a juſt ſenſe of rational religion; teaching them to conſider that they have *a maſter in heaven*, who, according to his ſovereign pleaſure, *maketh rich or maketh poor*, and *who regardeth the rich no more than the poor;* that to this great Being they are accountable for the uſe that they ſhall make of their riches and influence; they being, in fact, no more than *ſtewards* of the bounty of Divine Providence, for the benefit of all to whom their good offices can extend; and that, being freed from a neceſſity of attending to their own immediate wants, they are under the greater obligation to attend to the wants of others; that nothing is ſo mean and deſpicable as exceſſive perſonal indulgence, and nothing ſo great, god-like, and happy, as to feel, to ſtudy, to labour, and to ſpend for others.

Till this generous principle can operate to its full extent, care ſhould be taken to rouſe the *ambition* of opulent youth, to awaken a paſſion for glory, honeſt fame, and reputable diſtinction, which ariſes from being among the firſt either in domeſtic improvements, or public employments. The latter road is often ſhut up by the ſenſe of a man's own dignity; but the former is always open, and is a field of exactly the ſame extent with a man's fortune, ſo that there will always be room to exert himſelf in it to the utmoſt.

Let the opulent youth, therefore, be taught to know the value of his own lands, and the produce they are capable of, with the moſt advantageous manner of cultivating them himſelf, or letting them to others. Let him be carefully taught every branch of *natural knowledge*, and in what manner mankind have availed themſelves of it, in the ſeveral manual

manual arts and manufactures; and if with this he have alſo a competent ſkill in the more *liberal* and *elegant arts*, it will be impoſſible (if he has a ſoul worth cultivating at all) that he ſhould want ſufficient and proper employment, or not have a taſte for it; and thus become, by vice and exceſs, a burden to himſelf, and a nuiſance to others.

If a man of fortune be called forth to act for his country, if his abilties be equal to it, and if the terms on which he acts be reputable to him, it is certainly the firſt of all ſocial duties, and therefore his education ſhould be conducted with a view to it. The next is to diffuſe plenty and happineſs in the ſmaller ſphere of his own domains. A third is to endeavour to extend the bounds of the knowledge of nature and art, by which he may do more than any mere ſtateſman. For he may increaſe the power

power and happineſs of mankind, and be the benefactor of his whole ſpecies.

Another thing to be particularly attended to in the education of perſons of large fortunes is the moral obligation, as well as the perſonal advantage, of the *punctual and timely payment of all debts*, particularly thoſe that may be due to tradeſmen, who, being really honeſt, and therefore not making an exorbitant profit, cannot afford to give long credit.

Perſons of rank and fortune, not coming in the way of their tradeſmen, and other creditors, are, on that account, apt to be too little attentive to punctuality in paying the debts that they contract: whereas perſons of the ſame rank, having frequent intercourſe, would be aſhamed to look one another in the face, if their debts were of longer ſtanding than uſual. On the other hand, *debts of honour*,

honour, as they are called, are punctually paid; becauſe they are contracted among *equals*, who frequently ſee one another, and who could not bear the inſults to which they would be expoſed if thoſe obligations were not diſcharged.

It is likewiſe a neceſſary conſequence of the great having no perſonal intercourſe with their tradeſmen, and other perſons of lower rank in life, that they have no knowledge of their ſentiments and feelings; and therefore have no idea in what light they themſelves are conſidered by them, or how much their general *character*, and *influence*, are concerned in things of this nature, and conſequently of how much importance it is to them, as *men of the world*, and of *ambition*, to attend to them. And ſince no perſon will ever preſume to ſpeak to any great man upon this ſubject with the emphaſis that ought to be laid upon it, it is of more particular conſequence to repre-

ſent theſe things to them in the courſe of their education.

For the ſame reaſon that a great man has little chance of knowing what people think of him, he cannot eaſily tell how far his promiſes, or aſſertions of any other kind, are regarded by the perſons to whom they are made. Whatever he chuſes to aſſert, by way of excuſe for the non-performance of any promiſe, or to gain any other particular purpoſe, with an inferior, is received with a face of perfect acquieſcence and ſatisfaction, which deceives him into a belief that his artifice has ſucceeded; whereas the caſe, in general, is, that the perſon whom he attempted to cajole only thought that it was moſt for his intereſt to *ſeem* to be cajoled. By this means, however, the great man is led to form a very high opinion of his own addreſs; and gradually uſing leſs and leſs art (from finding that, to all appearance, *leſs* anſwers his end juſt

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as well as *more*) at laſt he ſcruples not to utter the moſt barefaced falſhoods; till thoſe who are acquainted with him (without, however, giving him the leaſt hint of the matter,) conſider every thing he ſays as ſtanding for juſt nothing at all.

On this account, a ſtrict regard to truth cannot be repreſented as a thing too ſacred to a youth of rank and fortune. The moſt rigid fulfilment of his promiſes ſhould ever be exacted of him, and the ſmalleſt deviation from truth, in any circumſtance, in repeating a ſtory, &c. ought to be noticed, and properly cenſured. A man of rank ſtands but little chance of being told to his face that he is a *liar*, and that, in common acceptation, his word ſtands for nothing; but he will certainly feel the *effects* of it, though he may never, or not till it is too late, diſcover the *cauſe*.

The reciprocal duties of parents and children, and eſpecially thoſe of children to parents, ſhould be particularly inſiſted upon, in the education of perſons of large fortunes. Theſe affections, which, next to the conjugal ones, are the moſt valuable ingredients in the cup of human life, have not the ſame opportunity of being properly formed, and of coming to their due maturity, in the higheſt, as they have in the middling, or even in the loweſt claſſes of life: for the circumſtances which moſt eminently contribute to their formation and growth are *frequent intercourſe*, and mutual *dependence*.

It is the conſtant hourly attention that a mother gives to her child, an attention that commences, on her part, even before it is born, and not any thing properly *inſtinctive*, that is the cauſe of the idea of it becoming aſſociated with almoſt every idea and affection of her ſoul, which

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is the ſource of maternal tenderneſs, a kind of tenderneſs that the father ſeldom feels any thing of till ſome months afterwards, when it is acquired by the ſame attention. Hence it is that a ſickly child generally gets the largeſt ſhare of its parents' love. It requires, and gets, the largeſt ſhare of their *attention*. For the ſame reaſon, alſo, *nurſes*, who are not mothers, feel more of this tenderneſs than the mothers who hire their children out to nurſe. The ſame familiar intercourſe that endears a child to a parent does, likewiſe, endear the parent to the child; and to expect theſe affections without ſuch intercourſe and attention is the ſame thing as expecting the harveſt without the previous ſeed-time.

Perſons of large fortunes, and conſequently large *connections*, are ſeldom at home long enough for that intercourſe, and thoſe endearments, which gradually

ſupply the aſſociations that conſtitute parental affection. For theſe are mechanical things, and cannot be acquired without the aſſociation of the proper ideas and ſenſations, which only time and intercourſe can ſupply. Accordingly, what is done for children by parents of large fortune is generally done from a principle of *honour*, and from a regard to what is deemed an indiſpenſable requiſite in their ſtation in life, without which they would be diſgraced; and alſo to eſtabliſh a family for future ages; all which are little more than ſelfiſh conſiderations, and have but little connection with the principle of *diſintereſted love* for their offspring.

Thus the children of men of fortune, ſeeing little of their parents, have but little attachment to them; and being educated with a view not to *get*, but to *ſpend* a fortune, receiving a great deal of adulation while they are young, and their inclinations

inclinations being generally indulged, as they grow up, their demands increaſe, often beyond the power, or at leaſt the inclination, of the parent to ſupply them. Hence ariſe jealouſies and mutual averſion, till the ſon comes to look upon his father, not as a perſon who is of any *uſe* to him, but as one who *ſtands in his way* to the poſſeſſion of a large fortune, and ſecretly wiſhes for the period when that which is the great obſtacle to his doing, in all reſpects, juſt as he pleaſes ſhall be removed. When the largeſt fortunes that men can bequeath, ſuch as kingdoms, and principalities, are depending, it is a known fact that the heir apparent is almoſt univerſally in this ſituation with reſpect to the prince on the throne; ſo that they are very frequently at open variance, and have their oppoſite meaſures and partiſans. And, for ſimilar reaſons, it cannot but be that the ſame thing will be the caſe when very large eſtates are depending.

In

In middling ſtations the father and ſon are uſeful to each other through life, at leaſt ſo long as is ſufficient to generate an affection that can never be wholly extinct; and whenever a ſeparation takes place, the parent has the ſatisfaction of knowing that he dies moſt ſincerely lamented. And though this circumſtance does, in one ſenſe, add to the pain of ſeparation, it is, upon the whole, infinitely more pleaſing than to die unlamented.

To counteract this neceſſary tendency of the ſituation of an heir to a large fortune, the parent muſt lay himſelf out for the advantage of his ſon; he muſt apparently intereſt himſelf in his education, and do more for him than, by law or cuſtom, he is indiſpenſably obliged to do. When the ſon ſees his father deny himſelf various gratifications for his ſake, and leſſen his own income in other reſpects for his greater

greater improvement and advantage; when he ſees that his father really *feels* for him, and *takes an intereſt* in every thing relating to him, he will feel for his father in his turn, and will conſider the wealth and honours of a perſon ſo near to him as *his own*, though he has not the immediate poſſeſſion, or diſpoſal of them. A ſenſe of religion would abundantly ſupply this defect, and therefore every proper argument from this ſource ſhould not fail to be inculcated from the earlieſt period of life.

In order to check that pride and ſelf-ſufficiency, with which the minds of young perſons of noble birth and ample fortunes are too apt to be ſwelled, the true nature and value of their ſituation and circumſtances ſhould, upon all proper occaſions, be faithfully repreſented to them. Wealth has its advantages, but they are ſuch as are generally more than balanced by its neceſſary diſadvantages.

tages. So that, upon the whole, the chance that the wealthy have of being really happy in life, and of ſpending their time in a manner moſt agreeably to themſelves, is conſiderably leſs than that of perſons in middling circumſtances. Rank and fortune, as well as ſuperior knowledge, or any other power, are to be conſidered as the *means of uſefulneſs and happineſs*. But theſe, like any other means to an end, require a right application; and every perſon may ſee enough in life to ſatisfy him, that great riches are very far, indeed, from neceſſarily making a man either uſeful to others, or happy in himſelf; which things, by the wiſe appointment of Providence, generally go together.

The advantages of great wealth are exceedingly over-rated by mankind, eſpecially in commercial countries; whereas, in fact, unleſs a man have ſuperior *virtue*, and ſuperior *ability*, in proportion to his greater

greater riches, they are a mere incumbrance, and give him a leſs chance both for virtue and happineſs than he would otherwiſe have had. Where all theſe advantages unite, the character is moſt glorious and god-like; but without virtue, and good underſtanding, *mere wealth* never fails to make a man the object of greater contempt or abhorrence than he could poſſibly have been without it. Conſidering that ſuperior riches, and the power which they neceſſarily give, are not generally joined with ſuperior greatneſs of mind, a wiſe man will feel himſelf diſpoſed to look upon the great and wealthy with compaſſion; and the more we ſee of life, the more we ſhall be convinced of the treaſure of wiſdom which there is in the prayer of Agur, Prov. xxx. 8. "Give me neither po-
"verty, nor riches, feed me with food
"convenient for me; leſt I be full, and
"deny thee, and ſay, Who is the Lord;

"or

" or leſt I be poor, and ſteal, and take " the name of my God in vain."

Without a *well-diſciplined mind* great riches and power never fail to produce *inſolence* towards a man's inferiors, and its never-failing concomitant, *ſervility* to his ſuperiors; and with the loſs of *true dignity*, ariſing from an independency of mind and conduct, all true ſelf-enjoyment is at an end; and which way ſoever a man turns himſelf, his mind is the ſeat of nothing but ſullenneſs or anxiety. The rich, alſo, being accuſtomed to have the greateſt attention paid to them by thoſe who are about them, are apt to expect more deference from thoſe who are independent of them than, in this country, will be paid; which is a conſtant ſource of diſappointment and vexation to weak minds overburdened with wealth. Beſides, how inſignificant ſoever the character of a rich man may be,

his

his riches will never be inſignificant. Wealth is ſeldom enjoyed with *mere innocence*. It will either make a man a bleſſing or a curſe to his neighbours, and to his country.

SECTION XIV.

Obſervations for the Uſe of Perſons in the MIDDLE CLASSES *of* LIFE.

ADVICE is more or leſs wanted in proportion to the *choice* a perſon has in thoſe things which the advice reſpects. Hence the proverb that "choice "breeds care." On this account advice to perſons in the loweſt claſſes of life, with reſpect to the education of their children, is neceſſarily limited to a few articles, ſuch as a care to give them habits of induſtry, ſobriety, honeſty, and other

other virtues, and, if poſſible, to have them taught to read and write. For in their mode of life, and the manner in which the bulk of their time muſt be ſpent, they have very little to command. This will almoſt entirely depend upon the circumſtances in which it has pleaſed Divine Providence to place them.

If, however, thoſe who have the pooreſt proſpects in life can be taught contentment in their ſtation, and a firm belief in the wiſdom and goodneſs of Providence that has ſo diſpoſed of them, and conſequently apply themſelves with aſſiduity and chearfulneſs to the diſcharge of their proper duties, they may be almoſt as happy, even in this world, as the moſt virtuous of their ſuperiors, and unſpeakably happier than the generality of them, whoſe tempers and diſpoſitions by no means ſuit their more exalted ſtations, and who have not virtue in proportion to their wealth.

If

If we advance to the claſs beyond the mere labourers, to thoſe who can be taught an employment in which ſome degree of *art* and *ſkill* is requiſite, there is more room for deliberation and choice. This is ſtill more the caſe with thoſe whoſe fortunes admit of their being trained up to what is called a *profeſſion*, and more ſtill with thoſe who can command a ſufficiently eaſy maintenance without the the help of any trade or profeſſion at all.

To all perſons raiſed above the loweſt ſtations in life, it is of the greateſt importance to form juſt notions of *happineſs*; that, at the ſame time that they are the moſt anxious for the well-being of their offspring, they may not be laying a foundation for their unhappineſs through life.

The greateſt miſtake on this important ſubject is, that that which is called a ſtate of *independence* is neceſſary to happineſs; whereas experience might convince us, that

that an obligation to the conſtant but moderate exertion of our faculties, even for our ſupport, at leaſt for an eaſy ſupport, is generally much more favourable to the real enjoyment of life; both becauſe it is a greater obligation to *virtue*, and becauſe it enforces a regular *exerciſe*, without which we ſhould be a prey to a languor and weariſomeneſs, that is far more inſupportable than any bodily labour, or than any other kind of anxiety. For the mind ſuffers more in a ſtate of ſuſpence, and uncertainty what to do, and how to get the time over, than in almoſt any exertion whatever. In a long courſe of time, when a perſon has no ſufficiently intereſting purſuit, this weariſomeneſs often becomes intolerable, and it is perhaps more frequently the cauſe of ſuicide, from life becoming abſolutely inſupportable, than all the other cauſes of it put together.

Men

Men paſs their lives moſt happily in an uninterrupted ſucceſſion of moderate ſenſations and emotions, which requires ſome uniform mode of life, and no want of objects of purſuit. Now though it be irkſome at firſt to be over-ruled in the choice of our mode of life, and to find ourſelves under the neceſſity of living in a certain manner, in order to our living at all, at leaſt to our living comfortably; yet the mind at length yields without reluctance to this, as well as to every other kind of neceſſity, and habit makes any mode of life ſufficiently agreeable to us. An object with reſpect to which we have no choice is infinitely better than having no object of purſuit at all; and in general our feelings during any purſuit are far more agreeable than during the uncertainty and heſitation that precedes the choice of it. It may even be conceived that the alarms of war may be preferable to a ſtate of indolent diſſipation. By the wiſe appointment of Providence

our enjoyments are generally in proportion to our hardſhips in life.

The chief reſources of the wealthy are, ſenſual gratifications, and amuſements; but labour is neceſſary to give them a proper reliſh. It is ſerious buſineſs only that makes amuſement pleaſant; and the labourer only knows the ſweets of reſt, as the hungry and thirſty alone can taſte the genuine pleaſures of eating and drinking. Conſtant employment is likewiſe neceſſary to preſerve the body in health, without which the moſt ample fortunes can avail us nothing.

Notwithſtanding this, all perſons having experienced more or leſs of the irkſomeneſs of labour, and conſequently having had a high enjoyment of reſt, we earneſtly wiſh for leſs labour and more repoſe, without conſidering that without labour there can be no real repoſe, the one being relative to the other; and it is

generally

generally obſerved that perſons who retire from buſineſs on account of the fatigue attending it, ſoon find themſelves more weary of reſt than they ever were of labour.

It is certain, however, that as we advance towards the decline of life, we grow unfit for labour, and in that proportion have the truer enjoyment of reſt. It is, therefore, rational to make proviviſion for reſt and retirement in old age; but then we do wrong to transfer this to the caſe of our children, who are young, fit for labour, and conſequently unqualified to enjoy reſt. In fact, youth is no more prepared to enjoy that tranquility and repoſe, in which old perſons find all the ſatisfaction they are capable of, than old perſons are qualified for the vigorous exertions of youth.

It ſhould alſo be conſidered, with reſpect to wealth, that the value of it is

never truly known but by him who has acquired it; ſo that when a provident, but unwiſe parent, ſubmits to toil and hardſhip, in order to leave an eſtate to his ſon, he only provides him ſomething to waſte and diſſipate, but not to *enjoy*. The prodigal youth is even generally much leſs happy in ſpending the eſtate than the father in getting it; though the object of his toil has been to make his ſon more happy in being exempt from it.

Beſides, it is a common obſervation, that there are as great fortunes, and eſpecially as great a number of moderate fortunes, now in the poſſeſſion of perſons who have *acquired* them, as of thoſe who have received them by inheritance; ſo that the chance of having a ſon *die* rich is perhaps as great when he has had a good education, and has only been put into the way of providing for himſelf, as when he begins with that independence which he might have gained.

But

But the greateſt injury that can be done to young perſons, is to bring them up with expectations of living in an eaſy independence, when it is not in the power of the parent to enable them to ſupport it. Young men in this caſe have hardly any reſource but in gaming, or the moſt deſperate courſes, and young women in proſtitution.

The principal advantage that can be derived from independence is, leiſure to improve the mind by reading and ſcientifical purſuits; but this end may be effectually attained in ſufficient *intervals of leiſure*, which are often enjoyed with peculiar ſatisfaction, and improved to the greateſt advantage, ſo as to be of more real value than the power of devoting one's whole time to ſtudy. And that kind of knowledge which contributes the moſt to enlarge the comprehenſion of the mind, and improve it, is attained with no great trouble, ſuch as hiſtory,

geography, the general principles of philoſophy, and aſtronomy, moral reflections on the conduct of life, and the nature and deſtination of man. But the moſt truly valuable of all ſtudies, that which enlarges the mind the moſt, and moſt eminently contributes to true happineſs, lightening the burdens, and heightening the pleaſures of life, is that of the ſcriptures. Theſe books alone, and a few others, well ſtudied, will do ſo much for a man in this reſpect, that all that can be added bears but a ſmall proportion to this capital ſtock.

Accordingly, we often find, even in very low ſtations in life, perſons who have a turn for reading and ſpeculation, with very few books beſides the Bible, ſuperior to many general ſcholars, more capable of converſing readily on the important topics of theology, morals, &c. and more ſuperior in mind to the charms and frowns of fortune.

The

The caſe of young women whoſe parents can, and, from their connections, *muſt* live genteelly, but who have no fortunes to leave them, as the daughters of clergymen, &c. is attended with the greateſt difficulty. They of courſe ſee genteel company, and their acquaintance are chiefly in a claſs ſuperior to their own. This mode of life, while their parents live, they are able to ſupport, but when their parents die, they are left deſtitute. On this account, whatever parents are able to provide ſhould be diſpoſed of in favour of daughters in preference to ſons.

If, however, parents, in theſe circumſtances, take care to have their daughters taught ſuch things as women can maintain themſelves by doing, they will never be under a neceſſity of living in a ſervile dependence upon any perſon. If their education has been virtuous and proper, and at all liberal, they will be valuable

valuable wives to men of liberal minds and better fortunes, and they will be particularly well qualified to conduct the education of others. But it is peculiarly neceſſary that they be taught to ſee their ſituation in its true light, that they may not flatter themſelves with proſpects, which there will be no probability of being realized; in conſequence of which, they may pine away their lives in a melancholy deſpondence, if not in abſolute poverty and diſtreſs.

SECTION XV.

Of the ATTENDANCE *of* SERVANTS *on young Perſons.*

IN order to acquire a juſt ſenſe of the obligations of juſtice and humanity, a man muſt put himſelf in the place of thoſe

thoſe with whom he has to do. Without this it is impoſſible that he ſhould feel for them. The proper and natural method, therefore, of making a young perſon ſenſible of the value of the ſervices that are done him by others, is to make him do as much as poſſible for himſelf; and a perſon of fortune will not have the leſs, but the more juſt ſenſe of true dignity and propriety of ſentiment, for having, for ſome time, ſubmitted to do what his ſervants are afterwards to do for him. The imperious behaviour, cruelty, and extreme lazineſs of many of the Weſt-Indian gentlemen, is manifeſtly owing to their being accuſtomed to be ſerved by ſlaves, to a degree that is really incommodious to themſelves. This practice neceſſarily gives them the idea of their ſlaves having no rights of their own, and leads them to conſider all perſons in the capacity of ſervants as being formed to be ſubſervient to their convenience and pleaſures.

The

The practice of domeſtic ſlavery debaſes the mind of the maſter as much as it does that of the ſlave himſelf. A perſon of a truly generous, humane, and liberal diſpoſition, who enters into the feelings of all with whom he has to do, is prepared to change places with any of his fellow-creatures, if Divine Providence ſhould ſo appoint it; and he cannot be a perfectly good maſter, who, in a change of circumſtances, would not make a good ſervant.

Beſides, with reſpect both to real dignity of mind, and a preparation for ſuch reverſes of fortune as this world abounds with, it becomes every man to be capable of being as *independent* as poſſible of all others; ſo as to be able, with the greateſt facility, and the leaſt pain of body or mind, to diſpenſe with their ſervices, and act for himſelf. It was an excellent inſtitution of the Jews, and, if I remember right, of the Perſians, that all perſons,

of

of whatever rank, ſhould learn ſome manual art, by which, if they were reduced to it, they might be able to get their living. Thus the apoſtle Paul, whoſe circumſtances were probably affluent, as his education was liberal, was able to get his bread by the trade of a tent-maker, as he did at Corinth.

Alſo, the more dependent a young perſon is upon ſervants, in conſequence of being accuſtomed to do little for himſelf, the more *intercourſe* he muſt neceſſarily have with them; and it will hardly be poſſible to find ſervants from whom he will not be in danger of receiving a tincture of ſomething low, mean, and illiberal in his language, and manners, or vicious in his diſpoſition.

SECTION

SECTION XVI.

Of FOREIGN TRAVEL.

IF it be intended that a man ſhould live in one particular country only, and contract the ſtrongeſt poſſible attachment to the cuſtoms of that country, he ought certainly to ſee no other; becauſe, though the knowledge of other countries, and other cuſtoms, may end in a rational approbation of his own, and therefore in the beſt grounded attachment to it; yet there is ſome uncertainty and hazard in the caſe; and there is no country or conſtitution poſſeſſed of ſo many advantages, but that a perſon who has an opportunity of being acquainted with others, muſt be ſenſible that his own is inferior in ſome reſpects; and conſequently he cannot be quite ſatisfied, without endeavouring to introduce into his

his country thoſe advantages of other countries of which it is capable.

But though what may be called the *beſt* and moſt *valuable* of all attachments to our country ariſes from a thorough knowledge of its excellencies, compared with thoſe of other countries, yet perhaps the *ſtrongeſt* attachment is to be found in thoſe who have never ſeen any other ſpot than that on which they were born, ariſing from a compariſon of it with their *ideas* only of other countries, of which they have generally very partial, falſe, and injurious accounts; their natural prejudices leading them to liſten to, and give credit to ſuch. No perſon who has travelled can have that utter contempt for foreigners, which is to be found in ſome who have never ſtirred from home. This is equally remarkable in the highly civilized Chineſe, and in the abſolutely uncivilized Samoeids. See *Le Brun's Travels*. Thus, alſo,

alſo, the man who has not been permitted to know any religion but his own, is generally, by that means, made the greateſt bigot, and entertains the moſt violent hatred and abhorrence of all other religions.

But certainly the proper object of education is not to form *bigots*, either with reſpect to religion, or civil policy, but principally to enlarge the mind, by a knowledge of what the world is, and what it contains; by an acquaintance with the laws of nature, and the deſigns of the great author of nature. This general knowledge contributes to the perfection of the *man*, and without an opportunity of acquiring more or leſs of this knowledge, his ſuperior faculties would have been given him to no purpoſe; for with the intellects of a Newton, he would have been no better than a brute. And as this knowledge is that which forms a perfect *man*, or the man who beſt underſtands

ſtands and enjoys his rank in the ſcale of being, and is qualified to teach others to underſtand and enjoy it; ſo the perfect *citizen* is formed by an acquaintance with the different laws and civil inſtitutions that have been adopted by mankind, and with the effects of them, as they are repreſented in hiſtory.

No other knowledge can enable a man to make the moſt of his ſituation as a member of ſociety. This alone can give him ſolid weight and influence with his fellow citizens, and diſpoſe him to make the beſt uſe of that influence, in propoſing, and carrying into execution, ſuch improvements as ſhall tend to make them all more wiſe, virtuous, powerful, and happy.

The queſtion cannot be about the utility of travel in general, to form the man, the gentleman, or the citizen. All that can be admitted into diſcuſſion is the

the *time*, and other *circumſtances* of it. The time would be a matter of indifference, provided a man could tranſport himſelf with perfect eaſe into any country, at any time, and return with the ſame facility. For if a number of things are to be compared, it is generally of little conſequence which of them is ſeen and examined firſt; but I do not mean theſe obſervations for inhabitants of the world at large, but for thoſe who muſt attach themſelves to one particular ſpot; who muſt, in general, live and act in it as ſoon as they come to the full uſe of their faculties, and who have no opportunity of ſeeing much of the world except once.

Now if we conſider at what time a young perſon is likely to receive the moſt benefit, and the leaſt injury, from foreign travel, it appears to me that we can hardly fix the time for it too late, before our traveller be called into public life himſelf. He will then have acquired a

ſufficient

ſufficient acquaintance with the principles of liberal ſcience, in general, and with the conſtitution of his own country in particular, by means of which he will know to what objects to turn his attention, and ſo will be able to ſee and learn much in a little time.

Beſides, what is of more conſequence ſtill (becauſe of more conſequence to his happineſs and influence) his *general character* and *habits* will be, in ſome meaſure, fixed, ſo that he will not be ſo liable to be ſtruck with firſt appearances, nor will his morals be ſo eaſily corrupted, as if he had travelled at a more early period. What can be expected from foreign travel when a man knows nothing at the time that he ſets out, when he has no fixed principle of religion, and no habits of virtue formed? He muſt neceſſarily return a mere coxcomb, and an infidel of the moſt profligate kind.

Had I the entire conduct of the education of a perſon of fortune, and circumſtances were favourable to it (for, after all, one half depends upon what may be called *circumſtances*, *i. e.* things in which hardly any two caſes agree) he ſhould, after a good home education, ſee his own country at eighteen, nineteen, or twenty; he ſhould marry about twenty-one, and not ſee the continent, or at leaſt not much of it, till twenty-five or twenty-ſix; and no man ſhould have any voice in public affairs before thirty. Some inconvenience, no doubt, would attend a man's leaving his wife and family for ſo long a time as may be neceſſary for his travels, but unſpeakably leſs than the inconveniencies which we ſee to be derived from travelling ſo early as men of fortune now generally do.

There has been a difference of opinion with reſpect to the *countries* which a traveller ſhould viſit. Now, if I meant to form

form a *philoſopher*, he ſhould ſtudy chiefly among the uncivilized part of mankind, where he would have an opportunity of ſeeing more of *nature*, as in the northern parts of Europe, Aſia, and America, and the ſouthern parts of Africa, or in the newly diſcovered countries nearer the ſouth pole; but the *citizen* and *ſtateſman* ſhould ſpend the greateſt part of his time in the civilized parts of Europe; and after ſeeing Holland, Germany, France, and Italy, he ſhould, if it were equally eaſy and expeditious, ſee China alſo.

SECTION

SECTION XVII.

General Advice relating to the TWO SEXES.

THE two ſexes being formed for each other, and the moſt valuable part of their common happineſs depending upon their ſentiments and conduct reſpecting each other, it is highly neceſſary that attention ſhould be given to this object from their earlieſt years; very early and ſtrong impreſſions, favourable or unfavourable, not being eaſily effaced.

In general, it is certainly right that the two ſexes be taught to think well of each other; but ſince men act an offenſive, and women a defenſive part in their intercourſe, the latter ſhould more eſpecially be taught *caution*, and the former *reſpect*. Even extremes in theſe caſes cannot be attended with much inconvenience,

nience, whereas a deficiency may be fatal. If a young woman be taught to think well of all young men that may ſolicit her favour, ſhe will almoſt certainly be ruined and undone; and if young men be prepared to entertain no reſpect for women, they will, without ſcruple, endeavour to make them ſubſervient to their pleaſure, and will not, without neceſſity, think of any honourable connection with them.

On the other hand, if women be forewarned of the deceitfulneſs and artifices of men, they will be guarded againſt ſeduction, and will not fail to take the advice of their guardians and friends before they put themſelves into their power. And if young men be taught that women in general are virtuous and reſpectable, they will not entertain the thought of ſeducing them, or of abuſing their confidence, and conſequently will have no idea of any connection but of an honourable one

for life. The ſuperſtitious veneration for the female ſex in the age of chivalry was favourable to virtue, and tended to repreſs the violence and licentiouſneſs of ancient times.

Human nature always yields to neceſſity, we never ſo much as ſtruggle againſt what is deemed to be impoſſible, and our efforts to conquer are, in all caſes, only in proportion to our hopes of victory. Accordingly we ſee that the moſt profligate of mankind never think of inſulting women of known virtue and honour with any diſhonourable propoſals. So that it is plain that the very idea of irregular indulgence would be precluded, or inſtantly repreſſed, by the opinion of all women being of that character.

Since, however, the truth of facts cannot, and indeed *ought not* to be concealed from youth, let all young men be taught to conſider virtuous women with reſpect,

reſpect, and the vicious with abhorrence; which will, in ſome meaſure, have the ſame effect.

The fatal conſequences of the irregular commerce of the ſexes I ſhall not here inſiſt upon, as I have done it pretty largely in my *Conſiderations for the Uſe of Young Men and the Parents of Young Men*, which, for this reaſon, I ſhall ſubjoin to theſe *Eſſays*. It is one of the moſt important of all objects in the conduct of *life*, and therefore demands the greateſt attention in the buſineſs of *education*, eſpecially as young perſons advance to the age of puberty.

CON-

CONSIDERATIONS

FOR THE USE OF

YOUNG MEN, &c.

IT is a maxim too prevalent at this day, that little inconvenience ariſes to young men, or to the ſociety, from *ſimple fornication;* and therefore that, if it be a vice at all, it is one of the loweſt kind, and ſuch as may be indulged to youth, in order to prevent the greater evil of improper engagements for life.

On the other hand, it appears to me, that young men do both themſelves and the ſociety very great injury by this irregular indulgence of their paſſions; and that

that the evils in which they thereby involve themſelves are often irremediable; whereas the inconvenience they by that means avoid, is generally very trifling, if it be any inconvenience at all. This I ſhall endeavour to demonſtrate in the following obſervations.

1. The mutual inclination of the ſexes, if it was not accelerated by an improper conduct of the mind, as by enflaming the imagination with reading, exhibitions, &c. and by neglecting the acquiſition of uſeful knowledge, as well as by an improper diet and want of ſufficient exerciſe with reſpect to the body, and in general by giving no attention to laudable and vigorous purſuits, would not diſcover itſelf ſo early as it now generally does; and when it did diſcover itſelf, the rational faculties being more advanced, it might be reſtrained within proper bounds, without real inconvenience.

A redun-

A redundancy of natural vigour is by no means uſeleſs, though it be not employed in the manner in which it is evident that nature intended it ſhould ultimately be employed; ſince it contributes to make all the powers of the man, thoſe of the mind as well as thoſe of the body, more vigorous; qualifying him to exert himſelf in any undertaking with that ſpirit and effect which is expected from youth, and youth only; whereas exceſſive venery, eſpecially in early life, debilitates exceedingly, and accelerates the languor and infirmities of old age: and promiſcuous commerce inflames the paſſions, and excites to exceſſive gratification much more than the ſociety of one only.

Beſides, when perſons have become addicted to venery, they often perſiſt in the practice, not from any real ſatisfaction they have in it, as the gratification of a natural paſſion (ſince they ſometimes continue

continue the purſuit when the capacity of enjoyment is wholly extinct) but merely in conſequence of *habit*; juſt as a perſon may continue to ſmoke, or chew tobacco, when it gives him no real pleaſure, but perhaps pain. Now, though, with reſpect to the mind, there is often the greateſt difficulty in breaking habits of this kind, there is no real injury ſuſtained by it. When the want is altogether imaginary, the diſappointment can only affect the imagination and fancy. On theſe accounts, the plea that is often uſed for venereal indulgence, as if the conſtitution required it, is generally mere pretence; and men would, in fact, have, in all reſpects, more enjoyment of life without it.

2. It muſt, and will be acknowledged, that debauching a young woman is doing her an irreparable injury; but the buſineſs of *proſtitution* could not have begun without it; and thoſe who ſo ſeduce and ruin

ruin young women, are generally thoſe who have previouſly formed habits of debauchery by their commerce with common proſtitutes; and who have, by that means, acquired ſuch a propenſity to that indulgence, and withal ſo low an idea of the ſex (from having had ſo much to do with the moſt abandoned part of it) that they are prepared for committing any outrage upon that moſt amiable and defenceleſs part of our ſpecies. Even the marriage-bed will not long be held ſacred by ſuch perſons; and indeed we ſee in fact, that adultery never fails to accompany, or to ſucceed, a general diſſoluteneſs of morals with reſpect to unmarried women. And certainly that cannot be no crime which leads to the commiſſion of what is confeſſedly ſo.

Beſides, no man begins the practice of fornication with thinking it to be no crime. And when, by the force of habit, and upon inſufficient grounds, a man

man can perſuade himſelf that what he once thought to be criminal, is not ſo, he is prepared for the ſame proceſs with reſpect to another criminal action, and of a higher nature. And the force of conſcience, in general, is weakened by every wilful tranſgreſſion of what we think to be our duty. I believe that the number of women who are debauched by thoſe who really intend to marry them at the time, is ſmall, in compariſon with thoſe who are ſeduced by perſons who had no ſuch intention; and if it were true that the greater part of thoſe who debauched them did firſt intend to marry them, but afterwards changed their deſign and deſerted them, it would furniſh a ſtill ſtronger argument againſt any venereal indulgence before marriage.

3. As no man ever began the practice of fornication with thinking it to be no crime, ſo neither can he continue it without

without ſome ſenſe of *ſhame*, at leaſt with reſpect to the more decent and worthy perſons of his acquaintance, whoſe characters he moſt reveres; and it is to be hoped that profligacy of manners in a chriſtian country will never be ſo great, but that this ſpecies of licentiouſneſs will be diſreputable, ſo that a man who is addicted to it will be obliged to have recourſe to diſguiſe and concealment. No man, for inſtance, who has the leaſt regard to the opinion of the world (by which ideas of decency, and the modes of politeneſs, are regulated) will venture to bring his miſtreſs into company with the ſame aſſurance as he would his wife. Now a man who has ſomething to *conceal*, has always ſomething to *fear*, and a detection would make him aſhamed and confuſed; and the ſtate of mind which theſe ſuſpicions and contrivances neceſſarily ſuperinduce is debaſing, and inconſiſtent with a perfect enjoyment of life. This unmixed happineſs is moſt righteouſly

ouſly appropriated by nature, and the God of nature, to the man of uniform and fearleſs integrity, whoſe conduct is ſuch, that he has nothing to apprehend from the reproaches either of his own conſcience, or of the world.

It is pretended that ſecret, though guilty pleaſures, are ſweet in conſequence of being ſo; but a man's heart muſt be wretchedly depraved before he can be capable of the ſentiment. On the contrary, it is the peculiar happineſs of the married ſtate, that the natural paſſions have their proper gratification without the interruption of the idea of ſhame or remorſe, which with all minds, in which there are any remains of ingenuity, greatly leſſens the ſatisfaction; as with perſons whoſe minds are in a perfectly right ſtate, in conſequence of a true and deeply-rooted ſenſe of virtue, it would embitter and deſtroy the ſatisfaction altogether, even at the time of enjoyment.

The

The man who gratifies his paſſions in no other way than the laws of nature and of his country authorize, feels that his mind is ſo far from being debaſed by the pureſt and moſt unallayed pleaſures of ſenſe, that his generous and benevolent affections are ſtrengthened by them; and the pleaſures and cares of a married life together finely improve his temper. They may almoſt be ſaid to new-make the man, and render him capable of feeling and acting in a manner greatly ſuperior to what he would otherwiſe have been capable of.

4. Whether it be acknowledged, or not, it is well known to thoſe who have ſufficient acquaintance with life, to be unqueſtionably true, that the moſt valuable happineſs of a man in this world is that which ariſes to him from domeſtic relations, the ſociety of a wife and children; though a man who has not thoſe connections cannot poſſibly form a juſt

idea of it. Now this moſt valuable ſtock of happineſs is either wholly given up, or the worth of it greatly impaired, by all venereal indulgence before marriage. No man who has addicted himſelf to a promiſcuous commerce before marriage is capable of that perfect and entire affection for a wife and children, which a man naturally entertains who has had no illicit gratification of that kind. In a ſmall degree the effect of this circumſtance may not be perceived; but the effect of a long-continued profligacy in this reſpect is exceedingly manifeſt, as it is often ſeen to end in the moſt diſhonourable ſentiments, and a confirmed contempt of the whole ſex, with an utter and unconquerable averſion to marriage, or ſuch an aptneſs to be diſguſted with the neceſſary inconveniencies of a married life, as to induce a huſband readily to quit his wife for a miſtreſs; and when this is done, whatever politeneſs may dictate, the true and proper happineſs of domeſtic life is over.

Numberleſs

Numberleſs examples, eſpecially among the upper ranks of mankind, confirm theſe obſervations; and the uſual conſequences in ſuch caſes are the extinction of families by celibacy, or the great diſquiet and miſery of the individuals connected under ſuch unfavourable circumſtances, living in continual jealouſy and diſtruſt.

As no man who has not been married can have a juſt idea of the proper ſatisfaction of the conjugal ſtate, becauſe it depends upon feelings and habits of mind, acquired *after* entering into that ſtate, and in conſequence of it; ſo neither can the man who has indulged himſelf with a variety of women before, or after marriage, have any idea of the unallayed ſatisfaction with which that man views his wife and children, who is conſcious that he has lived to them only, having never had any other object of that kind of affection; and who, being entitled to, can

with confidence expect a reciprocal and undivided affection.

By this means it is, and by this means only, that a foundation is laid for that ſtrong attachment which men and their wives, who have lived virtuouſly and happily together, generally have for each other; an attachment which is not only often known to continue long after the period of venereal indulgence, but to go on increaſing with age, even to extreme decrepitude.

This is finely expreſſed in the old ſong of Darby and Joan.

No beauty nor wit they poſſeſs,
Their ſeveral failings to ſmother;
Then what are the charms, can you gueſs,
That make them ſo fond of each other?
'Tis the pleaſing remembrance of youth,
The endearments which youth did beſtow,
The thoughts of paſt pleaſure and truth,
The beſt of our bleſſings below.

Theſe traces for ever will laſt;
No ſickneſs or time can remove;
For when youth and beauty are paſt,
And age brings the winter of love,
A friendſhip inſenſibly grows,
By reviews of ſuch raptures as theſe;
The current of fondneſs ſtill flows,
Which decrepit old age cannot freeze.

Now, in fact, every act of venereal indulgence before marriage is a deduction from this moſt valuable ſtock of happineſs, which every man has a proſpect of ſecuring to himſelf, by the proper government of his paſſions, and confining them to one object. But alas! how many raſhly throw into the vortex of youth, where it is quickly diſſipated and loſt, that which might laſt through life. In fact, it is the folly of the man who diſſolved and ſwallowed a diamond of immenſe worth, which could have given him no real ſatisfaction; and which, if preſerved and properly applied, might have been made ſubſervient to innumerable excellent uſes.

5. If, in conſequence of unreſtrained indulgence, a man ſhould have children by more women than one (and every man ſhould always lay his account with the natural and probable conſequences of his actions) the evils reſulting from it are manifeſt, and the embarraſſment in which that circumſtance will involve him (if he have the leaſt ſenſe of the duty of a parent) muſt be exceedingly great. Whatever diſtinction the laws of particular countries may make between wives and concubines, every man is under a natural and indiſpenſable obligation to provide for the happineſs of all his offspring. In the eye of reaſon every child that owes its birth to any perſon has an equal claim upon him. But how can he give equal and ſufficient attention to all his children, legitimate and illegitimate, without exciting the jealouſy and hatred of the different mothers? And with what proſpect of ſucceſs can he endeavour to inſtil into their minds the principles of virtue and

ſobriety

ſobriety (which is certainly as much his duty as making proviſion for their comfortable ſettlement in the world), when he ſets them ſuch an example as this in his own conduct?

Again, how can a man who has any remains of moral or humane feelings bear to conſider the condition into which he introduces his illegitimate children? They will be looked on with diſguſt and averſion by his wife, her children, and all his other relations; as a diſgrace to the family, if not a burden alſo. He himſelf will entertain ſimilar ſentiments towards them, in a greater or leſs degree. In conſequence, their education will be miſerably neglected, the world will treat them with ſcorn and inſult, they will be caſt out to aſſociate with the meaneſt and moſt profligate perſons, and doomed themſelves to profligacy and wretchedneſs. At leaſt this generally proves to be the caſe in fact.

6. The

6. The natural reaſon why, contrary to the cuſtom of brute creatures, a man ought to be confined to one woman during their joint lives (beſides the occaſion there is for it, on account of the want of their care and attention to their children, even till they are conſiderably advanced in life) is, that a ſtrong affection of *mind*, leading to a permanent *friendſhip*, conſtitutes the principal part of the tye in the human ſpecies; whereas brutes are not capable of ſo great a degree of refinement; and this mental attachment, in order to be of real value, muſt be undivided. We ſee, in fact, that, in the Eaſtern countries, where men avail themſelves of their legal privilege of having ſeveral wives or concubines, *mutual affection* either has no place at all, ſo that their commerce is merely ſuch as that of the brutes, or, when a preference is given to one wife, the reſt are a prey to envy, jealouſy, and malice, which has often the moſt fatal effects both with reſpect to himſelf and them. It

It would certainly be the beſt, if young men and women ſhould never have any other attachments than thoſe which are to continue through life; and therefore that the firſt paſſion, provided there be nothing imprudent in the connection, ſhould not be interrupted, ſo that no perſon ſhould ever have had more than one and the ſame object of this intire affection and eſteem. But though this perfect chaſtity of thought and ſentiment can ſeldom be expected, at leaſt in both the parties, and eſpecially that of the man, in the uſual ſtate of things in the world, we ſhould endeavour to come as near to the ſtandard of perfection in this reſpect as we can; and little obſtacles, ariſing from inequality of fortune, &c. ſhould be overlooked, for the ſake of what is of ſo much greater value.

It muſt be acknowledged, however, that diſappointments in love, as well as diſappointments of any other kind, are often

often of excellent uſe in the diſcipline of the mind; but this conſideration ſhould no more recommend them to our choice, than evils of any other kind, all of which, we have no reaſon to doubt, are ſubſervient to the wiſeſt and beſt purpoſes under the perfect moral government of God.

7. Parents are apt to be much alarmed at the thoughts of their ſons marrying before they have acquired a fortune ſufficent to maintain a wife and family in the manner in which themſelves have lived; but they do not conſider that when men act upon this maxim, they generally defer marriage till it be too late for them to have any real enjoyment of it; and when, in conſequence of being long accuſtomed to a ſingle life, they have contracted a diſinclination to a change of it, except in ſuch circumſtances, with reſpect to fortune only, as makes it generally joyleſs and unhappy.

Marriage without children, eſpecially on account of age, as it does not anſwer the intention of nature in marriage, ſo neither is it poſſible that it ſhould be attended with the proper ſatisfaction and happineſs of that ſtate.

Beſides, a man's happineſs conſiſts chiefly in the full exertion of his faculties, when it is not attended with anxiety about the real neceſſaries of life; and a riſing family is the greateſt ſpur to diligence in the world; at the ſame time that the pleaſures of it make all the labour ſweet. What is more frequently obſerved than even great fortunes raiſed from nothing by ſome, and the little that is often made of very conſiderable fortunes, with which other young men begin trade?

Induſtry and frugality ſeldom fail to raiſe a man in the world, and the enjoyment which he has in ſeeing his family

and

and fortune both increaſing, in proportion to one another, is infinitely ſuperior to any ſatisfaction that he could poſſibly have in bringing up children to a fortune already acquired to his hands. Alſo, when perſons begin the world with nothing, or but a moderate competency, they have a conſtant motive to temperance as well as to induſtry; and this is both a great ſecurity to virtue, and a neceſſary foundation of real happineſs.

The only objection that ought to be made to a man's marrying what is called *beneath himſelf*, reſpects *education* and *manners*, and not fortune; for if he continue to keep company in which his wife is aukward and embarraſſed, whatever love there might be at the commencement of the engagement, he will certainly, at length, become aſhamed of her, and diſguſted with her. But I ſee no ſufficient objection to mere inequality of fortune, between perſons of equal education, underſtanding,

derſtanding, and knowledge of the world. It muſt be owned, however, that equality of fortune is likewiſe deſirable, and ought to determine the choice when other circumſtances, of more conſequence, are equal.

It is a conſiderable objection to perſons deferring marriage till they have acquired a fortune, and indeed to the acquiſition of a great fortune, that there is often little affection and cordiality between very rich parents and their heirs; the father conſidering his heir, though his own ſon, with a degree of jealouſy and diſguſt, and the ſon conſidering his father as he would do any other perſon who ſhould keep him out of the poſſeſſion of an eſtate; and this ſituation muſt be exceedingly unfavourable to domeſtic happineſs.

On the other hand, the parental and filial affections have their natural and uncontrouled

uncontrouled courſe, where the parent, by an exertion of induſtry and frugality, of which the ſon is a witneſs, does little more than put him into a favourable ſituation for maintaining himſelf. In this caſe, the father conſiders his ſon, not as one who is a burden upon him, and who, he ſuſpects, wiſhes him out of the way, but as the ſtaff and ſupport of his declining years; and the ſon, always capable of being benefited by the counſel and advice of his aged parent, continually feels the obligation of ſupporting him, and making his laſt days comfortable. Alſo, yielding one another, as they, in this caſe, neceſſarily muſt do, mutual ſupport through life, they will have that frequent *intercourſe*, which the eſtabliſhed modes of living hardly admit between parents and children in very high life, but which is abſolutely neceſſary to a reciprocal and laſting affection.

This

This is one among the many advantages by which thoſe which are on the ſide of riches are compenſated, and by which, in the excellent conſtitution of nature, proviſion is made for an almoſt equality of real happineſs in all the ranks of life. Much, indeed, might be done by the rich to obviate this inconvenience, as much may be done by the poor to remedy their reſpective inconveniencies; but they ſeldom give themſelves leiſure to attend to it.

In this place I ſhall take the liberty to introduce ſome obſervations which relate to this ſubject from my *Inſtitutes of Natural and Revealed Religion*, vol. I. p. 92, &c.

"The experience of ages teſtifies, that marriage, at a proper time of life, whereby one man is confined to one woman, is moſt favourable to health, and the true enjoyment of life. It is the means of raiſing the greateſt number of healthy

healthy children, and of making the beſt proviſion for their inſtruction and ſettlement in life; which is ſufficient to demonſtrate the preference of this to every other mode of indulging our natural paſſions.

"Marriage is, moreover, of excellent uſe as a means of transferring our affections from ourſelves to others. We ſee, not in extraordinary caſes only, but generally, in common life, that a man prefers the happineſs of his wife and children to his own; and his regard for them is frequently a motive to ſuch induſtry, and ſuch an exertion of his powers, as would make him exceedingly unhappy if it were not for the conſideration of the benefit that accrues to them from it. In many caſes, we ſee men riſking their lives, and even ruſhing on certain death in their defence. The ſame is alſo, generally, the attachment of wives to their huſbands, and ſometimes, but not ſo generally, the attachment of children to their parents.

"It

" It may be added, that when once a man's affections have been transferred from himſelf to others, even to his wife and children, they are more eaſily extended to other perſons, ſtill more remote from him, and that by this means he is in the way of acquiring a principle of general benevolence, patriotiſm, and public ſpirit, which perſons who live to be old without ever marrying are not generally remarkable for. The attention of theſe perſons having been long confined to themſelves, they often grow more and more ſelfiſh and narrow-ſpirited, ſo as to be actuated in all their purſuits by a joyleſs deſire of accumulating what they cannot conſume themſelves, and what they muſt leave to thoſe who, they know, have but little regard for them, and for whom they have but little regard.

" A ſeries of family cares (in which a conſiderable degree of anxiety and pain-

ful ſympathy have a good effect) greatly improves, and, as it were, *mellows* the mind of man. It furniſhes a kind of exerciſe and diſcipline, which eminently fits him for great and generous conduct; and, in fact, makes him a ſuperior kind of being, with reſpect to the generality of thoſe who have had no family connections.

"On the other hand, a courſe of lewd indulgence, without family cares, ſinks a man below his natural level. Promiſcuous commerce gives an indelible vicious taint to the imagination, ſo that to the lateſt term of life thoſe ideas will be predominant which are proper only to youthful vigour. And what in nature is more wretched, abſurd, and deſpicable, than to have the mind continually haunted with the idea of pleaſures which cannot be enjoyed, and which ought to have been long abandoned for entertainments more ſuited to years?

"Beſides,

" Beſides, all the pleaſures of the ſexes, in the human ſpecies, who cannot abſolutely ſink themſelves ſo low as the brutes, depend much upon *opinion*, or particular mental attachments, and conſequently they are greatly heightened by ſentiments of *love* and *affection*, which have no place with common proſtitutes, or concubines; with whom the connection is only occaſional, or temporary, and conſequently ſlight. Thoſe perſons, therefore, who give themſelves up to the lawleſs indulgence of their paſſions, beſides being expoſed to the moſt loathſome and painful diſorders; beſides exhauſting the powers of nature prematurely, and ſubjecting themſelves to ſevere remorſe of mind, have not, whatever they may fancy or pretend, any thing like the real pleaſure and ſatisfaction that perſons generally have in the married ſtate."

Before I conclude theſe obſervations, I ſhall add, that it is more in the power of the *ladies*, than of any thing that can be ſuggeſted to young men, either by myſelf, their friends, or their own reflections, to bring them into a right memethod of thinking and acting in this reſpect. Were it ſufficiently known to young men that a commerce with the abandoned part of the ſex would be a bar to their acceptance with the modeſt and worthy part of it, and that known profligacy in this reſpect would be real infamy, the end that I have in view would be effectually anſwered. But I am ſorry to obſerve, that I cannot avail myſelf of an appeal to the conduct of the generality of young ladies, who have had what is called a *polite education*, in aid of my argument.

Whether they have learned this part of their morality from wretched modern plays, in which it is conſtantly inculcated,

cated, or from any other ſource, they do not ſeem to have any objection to a ſuitor on account of his illicit amours; imagining perhaps that *a reformed rake will make the beſt huſband*; though, if there be any truth in the preceding obſervations, never was any maxim worſe founded. If it were poſſible that a *rake*, as a word is generally underſtood, ſhould be completely reformed, which, however, is very queſtionable, it is certain that he never can make a good huſband; or be a ſuitable object of the intire affection and confidence of a worthy woman, and a proper father to their common children.

Would this amiable part of our ſpecies only do themſelves the juſtice, to inſiſt upon the ſame ſtrict chaſtity and honour with reſpect to men, which men univerſally inſiſt upon with reſpect to them, our ſex would, no doubt, be as virtuous as theirs, and they would make much better huſbands and fathers than

they now do. In countries where no object is made of the chaſtity of women before marriage, their morals in this reſpect are as diſſolute as ours.

It gives me pain to lay any part of the profligacy of morals in young men to the charge of the ladies, whoſe own morals are ſo exemplary, and eſpecially to hint, as I muſt do, that it is, in reality, owing to their having leſs *delicacy* in this reſpect than men have. But each ſex is naturally the tutor to the other, and by this aid vices are beſt reformed and virtues promoted.

The CONCLUSION.

Reaſon and philoſophy, which will always be made to lean to the ſide of inclination, do, with many perſons, give too much countenance to the licentiouſneſs of the preſent age; but though men

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are ſhort-ſighted with reſpect to their true and ultimate happineſs, the more wiſe and provident *parent of mankind* has been pleaſed to interpoſe his expreſs authority in favour of thoſe rules of conduct, which he knew to be of ſo much conſequence to the real welfare of his offspring.

In the ſcriptures the irregular commerce of the ſexes is forbidden in the moſt peremptory manner. "*Whoremongers as well as adulterers* (we read Heb. xiii. 4.) *God will judge.*" We are alſo expreſſly aſſured (1. Cor. vi. 9.) that "*neither fornicators nor adulterers ſhall inherit the kingdom of God.*" Yea, ſo much purity is required of chriſtians, Eph. v. 3. that "*fornication and all uncleanneſs is not to be ſo much as once named among us*, neither *filthineſs, fooliſh talking, nor obſcene jeſting*; and we are forewarned that, *becauſe of theſe things the wrath of God cometh upon the children of diſobedience.*" The apoſtle Peter alſo

alſo moſt earneſtly and affectionately admoniſhes us on this ſubject, 1. Pet. ii. 11. "*Dearly beloved, I beſeech you, as pilgrims, and ſtrangers, abſtain from fleſhly luſts, which war againſt the ſoul.*"

A man who has any belief in revelation can have no doubt about the regulation of his conduct in this reſpect; and therefore my principal object in the preceding conſiderations has been to ſhew that, even without any regard to the authority of God, a juſt knowledge of human nature and human life ſhould lead us to adopt the very ſame maxims of ſtrict purity and chaſtity, which He has preſcribed to us.

Let it be obſerved alſo, that the object of theſe conſiderations is the proviſion for a man's happineſs in this life *upon the whole*, ariſing from intellectual as well as corporeal pleaſures; ſo that though by keeping himſelf within the bounds of ſtrict

ſtrict chaſtity, there ſhould be even a certainty of a man's abandoning pleaſures which would have done him no corporeal injury (though conſidering the painful, loathſome, and diſgraceful diſeaſes to which a licentious conduct frequently expoſes a man, the chance is upon the whole againſt him even in this reſpect) yet he is a real gainer by the ſacrifice, provided the loſs be ſufficiently compenſated by mental ſatisfactions.

But religion demonſtrates it to be our wiſdom to make even greater ſacrifices than theſe. For if, in conſequence of conſcientiouſly doing the will of God, though it ſhould require the *mortification of our members that are of the earth*, and in the expreſſive language of our Saviour, *the cutting off a right-hand*, or *plucking out a right-eye*, ſo that we have leſs enjoyment of this life upon the whole, we are aſſured of an abundant *recompence at the reſurrection of the juſt*.

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In other words, the true principles of *philoſophy* encourage a man to perſevere in a courſe of ſtrict chaſtity, as well as in the practice of every other virtue, by the proſpect of his thereby ſtanding a better chance for a purer and more laſting enjoyment of this life; and *religion* aſſures him, that though, contrary to reaſonable expectation, this chance ſhould fail him, he ſhall not be a loſer in the whole of his exiſtence, or have any reaſon to repent of the reſolution to which he has adhered.

FINIS.

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